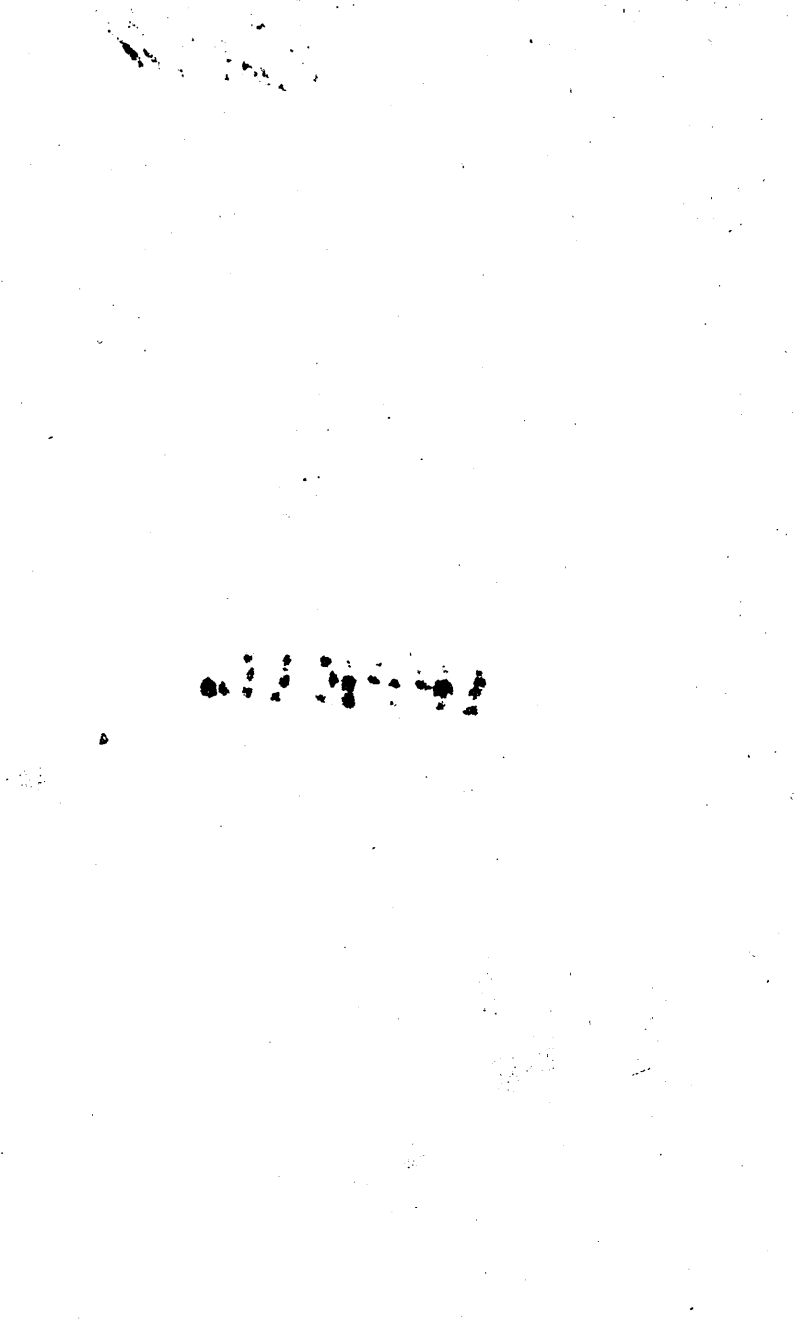


*Chas. Ross
represented by
R. Pindell*

A

LAST

APPEAL.



A

LAST APPEAL

TO THE
"MARKET-STREET PRESBYTERIAN CHURCH
AND CONGREGATION:"

IN A SERIES OF
SEVEN SERMONS,

PREDICATED ON SKETCHES OF THE DISPENSA-
TIONS OF GOD TOWARD HIS PEOPLE.

TO WHICH ARE ADDED

THE DEATH OF ABEL,
AND
THE JUDGMENT OF CAIN;

TOGETHER WITH

AN APPENDIX TO SERMON V.

EMBRACING

STRICTURES

ON

"THE FIEND OF THE REFORMATION
DETECTED:"—By James Gray, D. D.

BY JAMES M'CHORD, A. M.

LEXINGTON, KY.

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1818.

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To

The Market-street Presbyterian

Church and Congregation

The following pages

are affectionately inscribed,

and very respectfully tendered,

as

a small memorial of

A Friend.



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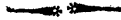


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SERMON I.

THE GENERAL JUDGMENT.

“He hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.” Acts. xvii. 31.

It can rarely have escaped the notice of the intelligent and attentive, that the noblest spirits are generally the most condescending, gentle and affectionate. Never, under heaven, were sympathies so tender, never were there demonstrations of kindness so simple-hearted, as those which were exhibited in ten thousand forms by God's own Messiah, when he dwelt among us, animated by the feelings and sustaining the pressures common to our kind. Of all beings merely human, the Apostle Paul will probably always rank highest in the estimation of those who can best appreciate his character. And no where do we find such strokes of powerful nature, no where do we note such instances of meek compliance, as his letters and the record of his travels furnish. Ardent as a seraph, bold in his conceptions, daring in his plans, unswayed, unintimidated by the array of power, we find this man—

who at Cæsar's judgment-seat stood firm and dauntless as if himself had been a Cæsar, this man who hurled reproaches merciless and boundless on hypocritical Jews and Judaising Gentiles—we find this man stooping to the ignorant with such gentleness and patience as though they had been his children, weeping with the sorrowful as though himself were stricken, and caressing and regarding with all the fervor of simple-hearted infancy whatever had a claim on the heart of purity.

You may have remarked how fearlessly he often stood on his arraignment, when one word from an unprincipled and arbitrary judge was sufficient to have sealed his destiny. You have seen how his fervid and angry spirit flashed, when Jewish priests and rulers, with deep hypocrisy and still deeper hatred, opposed the promulgation of the Saviour's message, and plead, good souls! their consciences, to screen their selfishness and malice.

Mark how differently he carries himself in a city of pagans, where every object that presented itself served only to excite commiseration or disgust. Athens, the famous seat of science, stood a monument of the vanity of all human science where the word of God comes not to marshal and direct the energies of its votaries: Athens was sunk in pitiable ignorance of all the more interesting and important truths which man should wish to know: Athens was more degraded with multiplied idolatries than almost any other city: and after wearying and impoverishing herself by the erection of altars to a

thousand Gods, she summed up her folly—(shall I call it? or devotion?) in erecting one more altar “TO THE GOD UNKNOWN.”—Without shocking their feelings by a direct attack on their debased and degrading superstitions, the Apostle, with the utmost gentleness, attempts to undermine them. He takes that altar for his text, and begins with complimenting them on the spirit which had erected it; not by absurdly telling them, as our version has it, that they were too superstitious. From that text he unfolds to them the God whom they did not know; he unfolds the doctrines of the resurrection and of the eternal judgment: he does it fully, and he does it fearlessly.

To-day, my brethren, we would imitate his example. We have come down, like our Apostle, not to shock your feelings, but to do you service. Like him we would do it with every regard to what we owe you; but, at the same time, with equal regard to all that is due to truth. The Apostle's theme is ours: “God has appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained.” In attending to it we will shew,

I. That there shall be such a judgment.

II. The time about which it will probably take place.

III. The circumstances attending it.

I. It is a fact that God has appointed a day in which he will judge the world by that man whom he has or-

ordained, even by him who died to save the world. New as was this idea to the good people of Athens, there has never appeared any thing new about it to the apprehension of the people of God. Job, who lived about the times of the patriarch Isaac, mentions it familiarly, and mentions it as a ground of consolation in his troubles. In the fiftieth psalm, said to have been penned by David, and of course nearly one thousand years before the advent of Messiah, we find a long, and, if it were not so terrific, we would add *magnificent*, description of the solemnities of that day. On these references it is needless to detain you. But as we mean to make some little use of the description furnished by the prophet Daniel, we will take the liberty of reading it. It occurs in that famous prophecy which embraces the destinies of the world and of the Church from the æra of the vision down to the great and dreadful day of judgment. After describing the four great empires that controled in succession the energies of the East, and after tracing the last, or Roman government, thro' all the horrors of the great apostacy, he goes on to say: "I beheld till the thrones were cast down, and the ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the

judgment was set, and the books were opened.*”

— In fact, so common were the doctrines of a resurrection and general judgment, that they laid the chief foundation of the wide distinctions between the two great rival sects of Judea, the Pharisees and Sadducees. The latter denied the doctrines of a resurrection and of a separate state of spirits; and on that account rejected the whole of the old-testament scriptures, excepting the five books of Moses, supposing no such doctrine to be contained in them. And thence it was that our Lord Jesus Christ, when he silenced the Sadducees on the question of the resurrection, drew his argument from the book of Exodus,† a portion of scripture which they admitted to be inspired.

We need not say to you that the New Testament scriptures are particularly full and clear upon this point. So full and so clear, that no one needs quotations to assure him of its being the doctrine of the apostolic churches. We will just attend one moment to the proof of the doctrine adduced by the Apostle. Of the fact, that there shall be a general resurrection, he declares, God has given assurance to all men, in that he raised Messiah from the dead. This, to a people like the Athenians, was an important and perhaps indispensable illustration of the question. The deities whom they worshipped, were shadowed forth as in all things resembling

**Dan.* vii. 9, 10.

†*Mark* xii. 18—27.

themselves. Beings but of yesterday; limited in their knowledge, in their powers, in their aims; agitated by the passions, and degraded with the vices that embitter human life. The contemplation, and especially the adoration of such imaginary deities, had a direct and necessary tendency to debase the conceptions and enfeeble the moral feeling of the pagan world. The ideas of a self-existent, eternal, omnipresent, omnipotent Being, were quite new to them. For the sublime delineations, as they are often called, which we meet with in the writings of some few philosophers, delineations that betray the faint and reflected glimmerings of revelation, were known only to the few who frequented the academic shade. The great mass of the Athenians were unacquainted with these speculations; nor did they impart one single feature of intelligence to the devotions even of the philosophic world: its devotion was still paid at the shrines of popular idols, *and it was paid no where else.* The fact is, that though they had sometimes taken views approaching to correctness, of the character and attributes of "the only true God," yet habit would insensibly lead them to dilute and debase doctrines of such unusual sublimity, every time they attempted to employ them for any practical purpose. Labouring under such partial apprehensions of the truth, it was quite natural to inquire: 'how can God raise the dead?' 'how should he discriminate between the mingled dust of many generations?' We, who are familiarized

with the idea of all-sufficiency, never think of starting such objections. But to minds only conversant with mythological attributes, they were of serious weight. A fact then, which would preclude the possibility of doubt, was a matter of great importance. Let that fact be well attested: let the missionary of the cross be able to say, 'see, God has already raised the dead!' 'see, Messiah *has* burst the cerements of the tomb!' and the question of possibility is at once and forever settled. He who has done it once, may do the thing again. He who has spoken of a general resurrection, gives assurance of his all-sufficiency in raising up his Son.

But again. While the fact of the resurrection attests the all-sufficiency of God, it bears witness to the propriety, and indeed to the necessity of a general resurrection, on the score of righteousness. It is the glory of the Divinity that all his ways are perfect, are exact. Now in order to the perfect distribution of the recompense, it is manifestly necessary that rewards and punishments should be meted out, as nearly as possible, in the very forms and thro' the very channels in which they may have been earned. We account that a just and beautiful arrangement, in pursuance of which the reward or punishment is made to grow directly out of the deed itself. We admire and applaud that dispensation of the Almighty, which takes the crafty in their own devices, and enthrals the feet of sinners in the snares that they had spread. Carry out this idea,

and you will perceive something more than a fitness in the general resurrection; you will perceive a necessity for the resurrection of the body: that the very members which have toiled in the service of their Maker, may reap the fruits of his munificence; and that the very senses which have been perverted and debased by iniquity, may become the avenues of appropriate sorrow.

The resurrection of the Saviour gives to the world assurance of this righteous distribution. It was not merely his spirit that had toiled in the service of his Father; in body as well as spirit he had been devoted to that service: and it afforded fit demonstration of the righteousness of God, that the head which had once been crowned with thorns, should be crowned in heaven with immortal amaranth; that the eyes often moistened and almost blinded with his tears, should sparkle in all the brilliancy of joy; that the heart which had often well-nigh burst with agony, should dilate with emotions of delight and love.—Now, that which is true of Jesus Christ, is true of every human being. That which has offended, that which has obeyed, should be punished or rewarded; and the risen Saviour is an example of such justice. But should you deny the probability of the resurrection of the body, you at once do away the possibility of such recompense as shall meet exactly the demands of righteousness. The being who consists of soul and body has not only many modes of obeying and offending, but many ways of suffer-

ing and enjoying, peculiar to itself. And if death be indeed an everlasting sleep, then rigorous justice is defeated of its ends.

Finally. The resurrection of the Saviour gives assurance to the world of a general resurrection and of the eternal judgment, because he obeyed, suffered, and triumphed as a federative head. That which is his standing, must therefore be the standing of his people; and whatever be the destiny righteousness allots to him, that very same destiny it allots to all who are represented by him. If he be accounted righteous, then so are they: if the resurrection be in part the recompense of righteousness to him, then to all who are his the same recompense belongs.

We have not time to dilate on any of these ideas. Any one of them would require our hour to do it justice. You will permit me to dismiss this part of my subject with one general observation. It is the doctrine of the scriptures, and the dictate of sound sense, that God, and God alone, is the conservator of exact and absolute righteousness. The governments of men have nothing to do with the merit or demerit of any one's conduct, except as it interferes with the interests of society. Their rewards are measured out, not that righteousness may be fulfilled, but that society may be benefited; and their punishments are inflicted, not that justice may be satisfied, but that society may be protected. The penalty may be remitted, and often is remitted, with-

out the imputation of unrighteousness, where it can be done without hazard of the public safety; because safety, not righteousness, is the object of the penalty. And offences may be committed without any risk of penalty, when they do not militate against the welfare of society. These remarks hold good even in relation to all those institutions which have the cultivation of the fear of almighty God for their immediate object. For our relations to the Deity are as essential and immutable as our relations to one another, and they are vastly more important. Society is therefore interested to a considerable extent in the manner in which we observe them; society is concerned that every man's conscience should be chained to the throne of God; it therefore becomes, to a certain extent, the right of society to prevent, for its own protection, whatever strongly militates against the healthy condition of the public conscience. It is in this light, and not because they are authorized to assume the prerogative of eternal righteousness in meteing out due punishment to man's offences, that all wise legislators provide against infractions of the moral law.

Such, in general, are the objects aimed at, and such is the law that regulates the procedure in all human governments. But in a government literally and rigorously moral, the case is very different. There the object is the preservation of righteousness: the rule must be exact, universal and immutable: and that rule must regard the merit or de-

merit of the deed itself, considered in relation to the feelings and circumstances of the agent; and must award to it precisely the thing that justice dictates. Need we tell you that unless God judge and award according to this rule, there neither is nor can be any thing that deserves the name of a perfect administration in all the universe? Need we say to you that he does appropriate to himself the glory of this pure and perfect administration? that he asserts as his peculiar prerogative this measurement of recompense according to the deed? that he has written it in his book, "vengeance is mine; I will repay saith the Lord?"* Must we prove to you that the dictates of such a righteousness enforce, eternally, immutably, the strictest adherence to law? Or need we infer for you that, on these grounds, the events of the resurrection and of the general judgment are not only possible and probable, but absolutely necessary to the execution of strict and perfect justice?

There shall, then, be a judgment, pure and perfect as the omniscient God is perfect. A judgment that shall extend to every word and deed, to every thought and motive, to every public and to every secret thing, whether it be bad, or whether it be good. Righteousness demands it. The God of truth has said it. And though the end might doubtless be answered without this awful and universal arraignment on one great and general day,

* *Rom. xii. 19.*

yet who does not see that the solemnities of such a day may serve many important purposes in relation to the feelings of the intelligent creation!

II. It would be folly in us to aim at a discovery of the precise time at which this event shall take place. The Saviour himself has testified that neither man nor angel knows any thing of the matter. It is hidden in the councils of the Eternal mind; and it were presumption as well as folly, to attempt a discovery, after God has announced that concealment is his purpose. But that same great teacher has seen proper to afford the means of a very satisfactory approximation toward the truth on this interesting point. He has marked the period within which we may gather with certainty that the millennium shall take place: he has said that this period of universal blessing shall continue for one thousand years; during which, we are told, satan shall be bound "that he may deceive the nations no more, till the thousand years shall be fulfilled."* "After that," it is said, "he must be loosed a little season."† This "little season" is obviously contrasted with the preceding thousand years, and therefore cannot, at most, extend to more than three or four centuries.

Now, though it is not easy to determine the precise point of time at which the commencement of

* *Rev. xx. 3.*

† *Ibid.*

the millennium should be fixed, yet we very well know that the range within which all calculations on this subject must be confined is quite inconsiderable. Twenty-three hundred years are allotted in the book of Daniel "to give both the sanctuary and the host to be trodden under foot."* This period embraces the destinies of at least the last three of the four great empires known in scriptural prophecy; and the latter part of it synchronizes with the twelve hundred and sixty years so familiar to the readers of the book of revelations. It is a matter of no importance, in our present inquiry, whether the grand prophetic period be dated from the æra of the vision, in the last year of the Assyrian monarchy; or from that period in the history of the Persian empire in which the prophecy began to be accomplished. For though we should fix the commencement of the period in question at the latest possible date, yet still we are to look for the speedy commencement of those thousand years of blessing, after the conclusion of which "a little season" shall terminate the history of our woe-worn world. We have seen the Persian, the Grecian, the Roman domination, all of them included in the period in question, successively give way: we have seen the anti-christian tyranny of Rome, to which prophecy allots twelve hundred and sixty years, prevailing through many centuries. We may therefore know that the

**Dan.* viii. 13, 14.

plans of heaven are now near their consummation. And that which we are taught by the prophetic scriptures to expect, the signs of the times as plainly indicate to be very near at hand. Over all the earth we mark a general movement: we see the standard of the cross planted and protected among the remotest nations: we see the scriptures rendered into many tongues: we see the hope of life eternal gilding the last hours of many southern islanders: we see the fanes of idolatry deserted and despised: we see the empire of Mohammed nodding to its fall: we see every thing beginning to bend before the sceptre of that Saviour, who is to subdue all people "to the obedience of the faith." We know therefore, that the time is now very near at hand when that universal and heart-felt acclamation, "salvation, and glory, and honour, and power," shall ascend in all quarters from men of every name. Yet a little while then, and these thousand years begin. Let them roll round—and then—no man, no angel, can tell the eventful day—but THEN, in the glory of his Father, and with all his holy angels, Messiah shall appear.

It is not, perhaps, unimportant to remark, that there is one mode of construing the prophecies that define the duration of the millennium, which would place the coming of that great and dreadful day at a distance most discouragingly remote. Some interpreters have been so unreasonable as to suppose, that the thousand millennial years are to be what

they are pleased to call prophetic years; so that every year should be construed to embrace three hundred and sixty ordinary years, and the millennium itself be of course extended through the incomprehensible period of three hundred and sixty thousand years. But such a construction violates all the established rules of prophetic language. The book of revelation (and the same remark may be extended to all similar compositions) is a system of symbols, in which one thing is placed as the representative of another somewhat analagous to it. It deserves also to be remembered that these symbols are arranged on the principle of paintings or drawings, in which a very small object is the representative of a large one. Almost the whole book of revelations is a description of the things seen by the prophet in the unrolling of the small book which had been sealed with seven seals. Now it is an easy matter to discover wherefore a day should be in prophetic language the symbol of a year—the lesser revolution the symbol of the larger; but to make a year the symbol of other years, would be to violate all propriety and fitness. It is true that in one instance we find a departure from this established form; the lesser prophetic period of twelve hundred and sixty years is once indicated in Daniel by “a time, times, and the dividing of time;” that is, by three and an half years. But even in this case, we find that the language is still symbolical, and of course are constrained to interpret it symbolically.

Very different is the fact in this xx. of Revelation. The language is plain, the whole context is plain, every thing else appears intended for literal interpretation; and to make that a symbol which is nowhere else so used, and in a passage too where nothing else is supposed to be symbolical, is indeed to proceed most strangely in construing the word of God.

Add to this that the whole current of scriptural phraseology contradicts the idea of so long a millennium. Why those appeals to the Gentile churches, so often predicated on the shortness of the period that must intervene before the Judgment? Why are the times in which the Apostles lived so familiarly denominated "the last times," "the ends of the world"? Every thing—every thing compels us to adopt the cheering, the welcome, the most consolatory conclusion that the millennium shall endure but for that thousand years; that the resurrection is at hand; that the books shall soon be opened; that within a very few centuries from the termination of that millennium to which we can now look with eagerness as being "even at the door," we shall all be electrified with that welcome invitation, "come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

.III. Attend now to the circumstances connected with his appearing. Did we need further confirmation of the hope just now established, we might

find it in the assurance so often given that the throne of the last judgment will be established unexpectedly; sooner—much sooner, than the world will be aware. The Saviour has said that all things will be moving on regularly and securely, as on the day when Noah entered into the ark. There will be buying and selling, planting and building, feasting and mourning, marriages and burials—all things will be going on in that populous age just as they are at present.—Lo! darkness covers one half of the globe, and its inhabitants are engaged in was-sail mirth, or locked in the arms of slumber. Here and there you note an individual far otherwise employed: In one spot sits a mourner weeping the sad providence that had quenched the light of her joy, a light far dearer to her than the departed lamp of day. In another kneels a suppliant, seeking his portion in a better world, feelingly confessing the offences of the day, and summing up his wishes in that “blessed hope and glorious appearing of the great God our Saviour,” which shall free him from the plague of an hard and deceitful heart. Far to the East you see the traveller just risen with the morning light, and setting forward briskly and eagerly for the stage that is to terminate the journeying of the day:—thus far, he says to himself, shall I make progress to-day; yonder will I sleep to-night; he spurs his tired jade, he stretches forward toward his point; but eternity will bear record that he never reached it. Beyond him see

the assassin stealing toward his home, his hands polluted with the blood of the unwary, and his countenance ever varying between contending expressions of remorse and fear. Look now far to the west, where the shades of night begin to settle down. Mark the multitudes of some populous city, how they throng into the house of God. It is an evening long consecrated to prayer and thanksgiving, and now they are meeting to unite once again in those exercises that have so often stayed the wanderings of their hearts and lifted high their hopes above the vicissitudes of the world. Their song of praise is finished: they stand up to bless and to worship and to supplicate the Lord their God: they cry upon the Saviour to be present in their assembly, according to the promise which he in kindness gave. . . But scarcely has the name of the Saviour passed their lips, scarcely has that cry reverberated from the ceiling, "come, Lord Jesus, come quickly," when behold! in a sense which they little thought, Messiah is at hand! Yon lonely mourner has not yet dried her eyes, yon eager traveller has made but little progress, yon ruthless murderer has not yet reached his door—not yet washed his hands, when, behold! the clouds begin furiously to rake! then suddenly parting, with a noise surpassing ten thousand rolling thunders, they heap on either side! The astonished world looks upward, and lo! that great white throne is already set for judgment; the judge is already seated; the books are already o-

pened; and ten thousand times ten thousand, and thousands of thousands are the angels that climb and throng the clouds of heaven, to view the surprising scene!

My dear friends, this is no picture of the fancy. The prophet Daniel saw that judgment seat: he saw those ministering spirits, thousands upon thousands, myriads upon myriads, thronging round the throne: and both David and Daniel tell us of a flame that shot forth fierce and dreadful from beneath the judgment seat, and sent its volumes, curling as they darted, with brilliant sparks and loud and bickering sound.

Yonder stands that throne, glittering like the stars, white as the snow from heaven! Yonder, before it, plays devouring fire! Yonder, around it, stand the hosts of seraphim! and all above is mute and dreadful observation, while all the world sends forth one cry of terror!

But not for these—not for these alone who startle with amazement—is this array provided. Messiah has come down to execute his judgments; and the slumbering dust of many generations must abide the great decision. Hear one blast of that arch-angel's trumpet, louder and longer than when he shook the plain of Sinai, while thunders roared and lightnings glanced around the smouldering peak! Hear but once exerted that all-potent voice that pierced of old the leaden ear of Lazarus! 'Arise ye dead and come to judgment!' Earth and Ocean make one sudden

movement, and lo! their surface teems! myriads, myriads, the dust of generations, again organized and animated, looks up toward that throne! The small and the great are there: the infant of a span, and the man of vast dimensions were seen by the prophet arraigned before the judge.*

Nor are these all the dead. The Apostle Paul has told us that "the dead in Christ rise first:"† and all these multitudes, these innumerable multitudes, lift up their heads with joy. These, we are told, the angels shall collect, and, bearing them aloft above that fiery flame, set them in order on the right hand of the judge. But their judgment is not yet. That judgment is "the revelation of the righteousness of God;" and all the world must witness it. Again the great arch-angel puts the trumpet to his lips; and he blows it loud and long. Again is heard the mandate of the Almighty Judge: and, lo! the surface of the earth again in motion! the sea casts forth another host of bodies! and death and hell pour forth their agonized multitudes! Behold, the small and the great are also there: the noble and the mean throng and press and tread on one another.

Friends, if you can conceive it, conceive it for yourselves! We will not attempt to paint the consternation of that hour. The scriptures have said it, "all kindreds of the earth shall wail:"‡ the scriptures have particularized, among this throng of many generations, the very men who flouted and

* *Rev. xx. 12.* † *1. Thess. iv. 16.* ‡ *Rev. i. 7.*

who pierced the Saviour in the day of his greatest sorrow: and they have left you to imagine, they have not taught me to depict the scene, when the sight of that Messiah shall blast the vision of his murderers. Nor have they any hope of safety. Concealment is attempted; but the eye of the Judge is fixed steadily upon them: its fires are like the basilisk's, and it chains them to the spot. Rocks and mountains are called upon to cover them from the face of him who sits upon the throne. But rocks would skip like lambs, and mountains like the unicorn, at the bidding of that voice. Man alone proved regardless of his maker's mandate; and he must abide the consequence.

See now that throng, the tumult just subsiding after the first surprise. Mark the weeping and wailing, the mute despondence and the maniac rage. ETERNITY has commenced, and yonder is the Judge who is to assign their portion in it!—Say, 'hope of Israel!' say, Lamb of God! shall the appeal be made to thee? Behold "I called, and ye refused; I stretched out my hand, and no man regarded. But ye set at nought all my counsel, and would none of my reproof.*" Prepare ye for the judgment. Ye nations of the saved, shall an appeal be lodged with you? Ah! many of that crowd, now frantic with despair or nerveless through dismay, had once fondly hoped to have risen with their friends; to have started from the dust, at the

**Prov. i. 24, 25.*

first summons of the trumpet, with some of yonder friends now seated on that cloud. But the trumpet that awoke you happy multitudes pierced not these slumberer's ears: while the angels of God were collecting them from the four winds of heaven, these still were in the dust. And, behold! when that second blast aroused them, they could no more than barely see those friends—see them at a distance, above the region of that fire. Gaze upon them they might, gaze upon them they still may; but they can get no nearer. That curling flame opposes their approach: no strong angel will divide it; no minister of grace will lift them up towards those heights!—Take then thy look—a last, heart-rending look! See them again thou shalt not; nor never, never, touch them; nor speak with them any more. Haste! one look of anguish! one last, one rapid glance! for, lo, the books are opened; a world is now arraigned; and in the awful expectancy of the last just judgment every other thought is for the moment swallowed up.

Brethren, shall we read to you the records of those volumes? shall your consciences this day read to you the record of your lives? Of one thing be ye sure as that this is the oracle of the living God: every thing that each one of you this day remembers, and much more that you have forgotten—every secret thought and every idle word, every deed of great or small importance, every act of goodness even to the giving a cup of cold water to a disciple of the Saviour for his master's sake—

all—all shall at that hour rise up in remembrance before Jesus Christ. And your own hearts, your memories, are also in his hand; that hand will revive your faded recollections; and all that you have been will rise up in train before you. It will be done that conscience may set her seal to his decisions, and heaven and earth and hell concede the glory of his righteousness.

We must not detain you with the details of that hour. Friends, you will be there! You will no doubt see them all. Yet fifteen hundred years, yet *fourteen* hundred years, and you must take your station on the right hand of that Judge; or stand below upon the left, among those who shall be quickened last, where is anguish, and horror, and hell.

Read for yourselves the decisions of that day. Hear the Saviour say to the hosts of his redeemed; to those who had confided in him because they felt that they could not save themselves; and had loved him and honoured him, because they hoped for his salvation; hear the Saviour say to them, 'Come!' Hear him pronounce the forgiveness of their sins, through the merits of his death; the acceptance of their persons, through his own complete obedience; the recompense of their good deeds, recognized and rewarded by condescension and munificence:—Hear them judged upon that ground on which alone God can be just, and the justifier of the ungodly believing in his Son:—then mark the final sentence:—
"come, ye blessed of my Father, inherit the king-

dom prepared for you from the foundation of the world."*

Now mark the sentence that sheds darkness on the left. The innumerable multitudes that throng together there are without any Saviour. Many of them were entreated; but they refused to apply to him: they were warned, but they would not hearken: they were assailed with argument; they even professed conviction of the necessity of making application to the Saviour; but they still deferred it, they waited for a happier mood or a more convenient season; and they died as they had lived. **THEY HAVE NO SAVIOUR:** they stand upon the footing of their individual deeds: justice, of course, condemns them, and the sentence is "*depart.*"

Ages have testified that the voice of Jesus Christ is the voice of the omnipotent. No sooner does he speak than he executes the sentence. Forthwith that flame that burst from beneath the throne, and had rolled in volumes harmless though terrific—forthwith that flame darts forward on the crowd; flash upon flash, flash upon flash brings its approaches nearer. There is no longer space to throw themselves prostrate and supplicate the Judge: there is no longer leisure to wring their hands in agony. Volume rolls over volume, flash darts onward after flash; and at each successive impulse the ghastly throng gives back—till, lo! the mouth of unfathomable hell! and they are gone forever!!

**Matt.* xxv. 34.

O God! the God of all salvation! deliver us—deliver all this people, from the horrors of that day! Brethren, those horrors are only just commencing. On next Lord's day we expect to lead you down to survey that region of unutterable woe. We will do it with the hope of bringing you up again, and of planting you on that cloud whence it still must be your lot to survey this scene of horror; but not to survey it as those who have no hope. Were it not for this, it would be to us a painful task to unveil the solemnities of the eternal world; for the description of this scene could have no other effect than to torment you before the time.

And now remember, we pray you, that terrific as has been our painting, it has been taken in every instance from the word of truth. So far have we been from giving the reins to fancy, so far from depicting even all that the scriptures tell us about that momentous hour, that our description has fallen short of the half of what they tell us.

Will you then call it wisdom to shun all care, by closing your bibles and absenting yourselves intirely from the public assemblies of the church of God! Will you foolishly conclude that to forget these things is to put off the evil day, or to render the danger less! Nay, if you will have it so, I will shut this Bible. And now—where is your hope? Still it is true, though you had never heard it, that the day is appointed, and that these terrors come. Still it is true, though you wish to forget it, that your

every word and deed, and every secret thought, shall be sifted in that judgment. All sinful men shall see it, though now they do not fear it. All heathen men shall witness it, though now they do not know it. The thing is a truth, independently of scriptural attestation to it. The scriptures only tell you, that you may prepare for it in time. They also tell you that the Being who then shall sit a rigorous Judge, stands now a most compassionate and all-sufficient Saviour. They invite you to come to him like the leprous and the blind, the palsied and the lame, in the days when he was like yourselves a son of temptation and of sorrow: and that same truth that shall seal the decision of the general judgment, now seals the cheering assurance to all nations, that whosoever will come to Jesus Christ shall in no wise perish, but shall have eternal life. But then you must come to him as to a Saviour from your sinfulness, as well as from the terrors of a general judgment. You must obey his commandment, "take my yoke upon you and learn of me." You must not be ashamed of him—short-sighted, foolish creatures! ashamed of him whose glory we just now saw! at whose terrors we were afraid!—You must not be ashamed of him: you must put in your lot with Jesus Christ: you must avow your election before earth and heaven: or you must abide the alternative—Jesus Christ has sworn it—"whosoever shall be ashamed of me and of my words, of him shall the Son of man be

ashamed, when he shall come in his own glory, and in his Father's and of the holy angels."*

Make now your election. Friends of my heart—you for whose happiness I would gladly spend my life—yet a little while, and the liberty of choice will be taken away from you forever. Yet twenty years, yet forty years, and most of you will slumber, only to be awakened by the arch-angel's trumpet. Yet fifteen hundred, yet fourteen hundred years, and ye awake to sleep no more!

Son of God, thy message is delivered! Saviour of the world, let it not return unto thee void! May all this people consider their latter end! May these bones so dead and dry become the quickened of thy Spirit! And may I who sow, and these who reap, arise and rejoice together, in that glad hour when thy glory shall be consummated, and thy joy shall be full!—AMEN.

Luke ix. 26.

1418



SERMON II.

HELL.

“Tophet is ordained of old; yea for the king it is prepared; he hath made it deep and large; the pile thereof is fire and much wood: the breath of Jehovah, like a stream of brimstone, doth kindle it.”

Isaiah. xxx. 33.

“Cursed be my father who held back my feet from entering on the way of life.” When one of Bunyan’s female Pilgrims heard this harrowing sentence, as it rose up to the regions of mortal health and hope, through that famous “bye-way” to the land of darkness, we are told she trembled and turned away with horror; and looking fearfully upon her guides, with half-formed words and pale and quivering lip, she beckoned them to lead her off.

What, to-day, my brethren, are to be your emotions; whether paleness shall chase away the glow upon your cheeks; whether horror shall unstring or render rigid every nerve; the progress of our hour can alone disclose. But we meet you this morning, as

those shepherds met the pilgrims, to shew you fearful sights. You shall more than hear that voice of lamentation that made the pilgrims startle. You shall note scenes more horrifying than that hopeless wailing that unstrung the nerves of Mercy.—You pondered last Lord's day the revelation of God's eternal righteousness, in the decisions of the general judgment. You stood at the opening of that "bye-way" to the abodes of wretchedness through which nothing could be perceived but smoke and pitchy darkness, and by which nothing ascended but the sound of distant wailing. You saw how Tophet opened wide her infernal jaws to receive at once a world of sinful men; you saw how they were urged to the very brink, then precipitated down the unfathomable steep, by that fierce and bickering flame, that rolled its volumes from beneath the judgment-seat.

To-day we would lead your contemplations down through these yet unbarred gates of everlasting death. We follow no other guide than the scriptures of truth. We portray no scenes but those which the Spirit of truth has said shall come to pass. And we attempt indeed most cheerfully this perilous descent; for it is in the hope that you—even you—may be stirred up to consider your latter end, and tread only this once this vale of many horrors, that you may take leave of it forever.

We cannot delay to unfold the occasion on which these words were spoken. It is sufficient for you

to know that they relate to that proud Assyrian conqueror who having laid waste the nations, and trodden down the land of Palestine, besieged Jerusalem, threatened loudly her holy and magnificent temple, and even went so far as to express his defiance of the God of Israel. In the compass of one night the pestilence wasted 185,000 of his men. In the city of Nineveh, in the temple of his idol, his sons conspired and slew him; and lo, says our prophet, behold the end of this vain boaster! All hell was moved to meet him: malignant spirits cried, "art thou too come down? art thou become as one of us?" This is tophet; this is the spirit that reigns among its myriads. "It was ordained of old; for the king it was prepared," &c.

We stop not at its entrance; we will walk through this land of horrors, in the length of it, and in the breadth of it. We will see how all life there withers beneath the curse. No flowers deck it; no breezes fan it; no sun of heaven cheers it; no busy schemes, no cheerful hope, no playful fancy, no noble daring, variegate it. It is that place prepared to teach the universe how slender their resources, where almighty power does not decorate the dwelling: it is that place prepared to attest the resources of almighty God, how like himself, how far above our thoughts, how high above our ways, whether he deals out the blessing or the curse.

You will not, we hope, desire to be delayed by fruitless and unwarranted disquisitions on the ques-

tions so often urged in relation to the locality of the place of punishment, and the nature of its fires. At a time when less important matters pressed us, we would willingly give our own ideas on these questions, in so far as any thing can be clearly inferred from scripture. But as the answers must involve metaphysical discussions both tedious and difficult, we cannot now desert the plain and open road to enter on these crooked and tangled paths. It may be within or without the limits of this great and visible creation. It may be separated from the fair and happy universe either by distances immeasurable, or by the different organization of those who inhabit it—an organization which fits them to perceive no objects but those of a particular class, to which the channels of perception are adapted. We know not. All that we at present state as certain on the subject is, that it is “ordained of old;” and that “the breath of the Lord like a stream of brimstone doth kindle it.” The *place*, (if indeed it have any relation to place,) the *nature* of it, will be known in that dread hour, when death and hell shall vomit forth their millions, and sist them before the unreprieveable tribunal of Messiah.

We will sum up all that we have time to say upon this subject, in these two plain and scriptural ideas: the horrors of the place, and state, consist

I. In eternal banishment from God’s fair and good creation; and

II. In the suffering of eternal pain.

I. The complete separation of the region of curse from all that is orderly and happy in creation is often and most clearly taught in scripture. It is a place of "outer darkness;" it is a prison where captives are "reserved in chains of darkness;" it is "a lake that burns with fire and brimstone;" it is divided from the whole creation by a gulf that, after the judgment, will be impassible. These and a variety of similar assurances you will readily recollect. Nor is this a mere arbitrary or indifferent arrangement. It wears the stamp of the strictest propriety, and even of the strongest necessity.

1. Why should the presence of beings polluted beyond measure, and hourly growing worse, of beings without hope, and therefore reckless of every consequence and fearless of all law,—why should their presence be suffered to harrow up the feelings of the good and happy, or to degrade and pollute the beautiful scenery of God's perfect universe? Fearless of God, and hopeless of amendment, it is right and necessary that they be adjudged to a state of eternal separation.

2. But they might do more than pollute; they might corrupt, they might destroy. Eternity will not alter, however it may augment, the powers and faculties, physical and intellectual, of the happy or the miserable. They must still be the same beings, regulated in their feelings and sensations, in their motives and conduct, by the very laws that regulate them now. We shall hereafter see this to be

a source of grievous punishment. But were such fiendish spirits let loose in the full exercise of their appropriate powers, who can tell the havoc that malice might prompt and cunning spread among the works of God! Upon themselves and among themselves let all their powers be spent. Protect the happy universe! keep them by themselves!

3. Nor might violence alone prevail. The holy and the happy might be corrupted by them. We are social beings by the very constitution of our nature; capable of influencing and of being influenced by one another. The secret of all happiness, the spur to all exertion, the very love of glory, spring from social feeling—from that very feeling which must cease to be, before we can be immovable by the influence of those around us. Neither the bliss of heaven nor the anguish of hell can prevail to change our nature: we must be social beings still; and the laws of our feeling, must be the laws of social life. The stability of the innocent therefore absolutely demands the banishment of the impure; lest in some sad hour, some slight suggestion, some well laid train, some specious lure, should rob them of their innocence and spread infection round. We are not to forget that one single taint, one momentary feeling, the very slightest digression from the law of uprightness, brings guilt upon the conscience; therefore sluices most certainly the fountains of life, and hoists the floodgates of pollution and of horror. We know that when in heaven one

haughty spirit fell, the impulse flew like pestilence among the ranks of seraphim. The integrity that chained them to the eternal throne gave way; and that bond once severed, they swung suddenly from their moorings, and sunk—all hell will tell you how rapid and how low.

Just in proportion to the susceptibility of the heart, just in proportion as our feelings are strong and tender, we are liable to be wrought upon by those with whom we come in contact, provided we regard them as affectionate and guileless. But the heart of the innocent is naturally susceptible; the affections of the innocent are strong and tender. God made them so; and he made them so in kindness, that they might be capable of high as well as hallowed happiness. Hence results the danger of exposing the innocent to any unhallowed impulse. Pollution may taint them, cunning may mislead them, before they are aware. And estranged though never so little from the way of uprightness, tainted however slightly by the breath of the polluted, they are innocent no more.—Then it is in mercy to the happy of this universe that “Tophet is ordained of old.” Far and forever be removed from them the corrupter’s blandishments: let not the guileless be cheated of their hope: let not the unthinking be surprised into transgression by the devices of that forsaken, but strong and active, portion of creation. **KEEP THEM BY THEMSELVES.**

II. It is eternal separation. Now attend ye to the punishment. That banishment itself forms no small item in the list of endless horrors. But to-day we meet the objection so often urged against the scriptures in relation to this subject. It is beneath the dignity of Almighty God, we hear, to let himself down as the tormentor of his creatures. The objection, like most others supposed to be levelled against the doctrine of the scriptures, proves nothing but the ignorance or the misapprehension of those who urge it. They mistake the grossly vulgar and superstitious notions of the crowd for the lessons taught us in the page of inspiration. It is like those portraits and descriptions of the fallen spirits which present them under strange and even ludicrous appearances, with cloven feet, and crooked horns, and an hundred other ridiculous appendages. Look at the scriptural account, of Lucifer for instance, and you find quite a different being. You see only the ruins of stupendous greatness—feeling and intellect powerful though blighted, active though perverted:—You see him an archangel, though archangel fallen; a being great but dreadful; changed like the moon when, despoiled of all her brightness, she lowers in dim eclipse. This the scriptures tell you is a fallen spirit. Now throw away your conceptions, idle and unfounded, in relation to the nature of eternal punishment, and hear a scriptural account of these abodes of horror.

1. We said it is banishment from God's fair and

innocent creation, and you approve that sentence well. You must approve the sentence, for mark how it is merited! There is nothing now of beauty or of blessedness within the compass of this wide creation, which eternal power did not produce and unfathomable skill arrange. He made you. He fitted you up with noble faculties, and with avenues of sensation and perception which prove the inlets of ten thousand strong and pleasurable feelings derived from things around you. He then permits you to enjoy his bounty; he prescribes the bounds, he notes the order in which you may enjoy it; and he bids you remember, love him and be happy.— And you do—what? You convert every bounty of munificent providence into an occasion of forgetting him, a reason for disobeying him, an incitement to those excesses which dishonour and offend him. You make the very liberality with which he has crowned creation, and the exquisite skill with which he has adapted you to reap enjoyment from it, a reason for loving the creature more than him who made it, and who made it for your happiness. Your tenderest affections spurn the proffers of eternal love, and fasten with all their force on every trifle that surrounds you. You pervert your noble intellect and all your exalted faculties from their just and fittest exercise, and degrade them like slaves to cater for your appetites. All that is binding in the commands of God, all that is sacred in his institutions, all that is alluring in his love, is neglected,

despised, trampled down. Your health and your time, your affections and your faculties, the light of heaven, the whole riches of creation, are prostituted in the pursuit of selfish short-lived purposes. And you, an intellectual, moral and immortal being, actually live and think and feel as if there were no God, and as if you dared not hope a destiny higher than the creatures God made for your convenience. Now be yourself the judge. Is it unworthy of God, is it not fair, is it not equal, that they who refuse the Almighty as the source of happiness, who even pursue their happiness in defiance of his law, and abuse for that end the riches of his own creation—is it any thing more than just that they be banished from these fair scenes, and left to draw for happiness on their own resources? Depart from God; you did not, would not, love him or obey him. Depart from his fair and obedient creation; while it was your home you lent abused it, and made it a reason for dishonoring him. Go—take up your abode in some far distant quarter where the breath of the Almighty fans not the air around you, but all is stagnant as the loathsome fen and hateful as the house of death. Go to that drear region where the light of heaven sends no wandering rays, where genial sunbeams never clothe the scene with verdure nor sprinkle it with heaven-stained flowers. Go pitch your abode on that dark burning marl; and let other than the almighty beautify your dwelling; let other than his exuberance

supply your many wants.—Wants? Yes, if you are a created being, if you have appetites, feelings, faculties, these will be revived with your reviving dust—every law, every active principle of your being, will return to you in all their vigor. Happiness will still be the great desire of your heart; but behold you are cut off from all in which you had sought it; every resource is withdrawn from which you could possibly derive it. Let memory revert to ancient scenes and occupations, let appetite crave, let passion rage, let every feeling, every active principle of your being, cry out for happiness and for appropriate employment. A just God bids you be happy if you can. Your passion injures no one, your appetites wrong no one. If without the living God, and the resources of his all-sufficiency, a creature can be happy, happy let it be. It is thus that justice exacts the penalty of crime. Men foster their appetites; those appetites return upon them and burn and flame forever. They sicken, they faint with desire, but creation's riches are utterly withdrawn, and they have no supply. Those appetites oppress them, those passions scourge them, those habits return upon them in all their wonted vigor; but they find no object from without on which to fasten, and they turn and prey upon the soul that nourished them. O worm that never dies! O fire that never—never shall be quenched! Thou appetite art that worm, thou passion art that fire; and ye shall live forever!

These are but the scenes around the gates of Tophet, and they are only the beginnings of many sorrows. No, God does not degrade himself as the tormentor of his creatures. Let him only withdraw the bounty they abused, and they are already miserable. Let him only revive them with appetites and passions they once cherished, then let them alone—they are their own tormentors.—Say you who are created a social being, a being with affections naturally strong and tender, all whose pursuits, and even all whose offences are predicated entirely on the laws of social being—you who are charmed, are fired, are deluded, are ruined by ambition; what would you do were your abode now confined to that unholy and unsocial place. where there is none in all the universe to admire or applaud you? You who feel the sacredness of friendship, who realize that the first principle of happiness is love, that every thing like happiness in heaven or on earth, is in the interchange of love—what would you think of being adjudged to that place where your social principle, where the law of love continues strong as ever, but where every object you hear and see is disgusting from pollution, or hateful from passion, and where you can never come in contact with aught that you can love? What would you think of being yourself given up to be hateful and hated, without one being to pity you, and without one thing that loves you in the universe of God? Immortal spirits, THAT is very Tophet! and this shall be their misery who

take up a lodging there. Every heart is wrapt in selfishness; every brow scowls hatred on its fellow; and love and tenderness, delightful love and overflowing tenderness, have taken leave forever. O feeling bleak and dreary! feeling dark and dreadful! The bleakest spot on earth were a paradise of sweets contrasted with the appearances creation must assume in the apprehension of the spirit that loves nothing in the universe, and has none to love itself.

No, God is not the tormentor of his creatures: leave them to themselves, they will execute his sentence.—Order is Heaven's first law. Social beings only then act with energy and effect, when they unite their efforts, when they submit to some directing and controlling principle, when they put forth their powers in obedience to some law. God reigns over the universe; and all is union, harmony, and success, where his wise ordination is regarded. Even in the place of punishment this principle still prevails. The powers of Hell have their objects in view, the dishonour of God, the ruin of mankind; and they now act in concert, they obey a leader, they unite to fulfil his plans, that their ends may be obtained. We therefore read of the chief apostate as being "the prince of the powers of the air." But at the general judgment, even that slight bond of union will be broken; the measure of their guilt and punishment will then be full: and having no more inducement to obey a leader, every bond

being broken, all subjection spurned, all order disregarded, what tongue can tell, what heart conceive, the wild confusion of the place of woe! It is each one for himself, defying and defied! each spirit opposing every other spirit! And TOPHET shall teach the universe the benefit of order, TOPHET shall speak the blessedness of subjection to some law, while every heart is tortured by conflicting feelings, and every ear distracted with the eternal din. LET ETERNITY ROLL ON! There no sleep shall quell the rampancy of passion: *eternity* shall speak, through all her rolling years, the curse of social being, when freed from social law.

But why should we attempt to trace the yet unnumbered forms in which the laws of their being bind misery on those who are ejected from the care and from the government of God? In body they must suffer as well as in the immaterial part. Those nerves, those fibres, every thing that had been abused in being made an incentive to iniquity, all that had been prostituted to unlawful purposes, all that had been degraded as the instrument of sin—whatever had been in any way perverted, when a wise and bountiful God had made it a mean of innocent delight—all these shall be only known, thenceforward and forever, as the avenues of pain. Do not ask me how the body shall be made to suffer—eternally to suffer—without being wasted or weakened. I cannot fathom the resources of the Omnipotent. I cannot tell in what way he may so string the

nerves, that every movement shall extort the shriek of agony, and every pulsation prove a throb of pain. But I know who has announced his resolution so to do. I know who has compared the keenness of that anguish to the most exquisite misery which human nature endures. And how shall I respond, when God repeats his challenge, "who can dwell with devouring fire? who can dwell with everlasting burnings?" I, whose very heart would die within me to think only of being parched with an eternal fever, or of grappling with the cravings of ever-gnawing hunger, or even pining under the anguish of eternal head-ache—how should I describe, were it even possible to conceive, the ways of the Almighty, when he strings every nerve to vibrate only agony, and opens every sense as a rivulet of woe!

We have not time to dwell on these feeble delineations. We cannot stop to note the burdens imposed by the self-accusing spirit, when it summons its recollections to all that it has done, all that it has neglected, all that it has abused, all that it has lost. My text names one item in the list of future ills; it is the chief of all horrors; and with it we will conclude this fearful and too painful survey. While "the pile" of Tophet "is fire and much wood," "the breath (the *Spirit*) of the Lord, like a stream of brimstone, doth kindle it." We said God does not degrade himself to become a tormentor of his creatures: and we spoke it truly. But we will tell you what

he does do. He leaves them to themselves; and that desertion is perdition. The Holy Spirit—the fountain of all life, the author of every delightful sensation and perception—that Holy Spirit utterly deserts them. We cannot exactly define to you what is to be understood by this desertion of the Holy Spirit. Neither you nor I have ever experienced it: and I hope in God that none of us ever may. But this much we do know: the Spirit of God is the immediate author and maintainer of all that we call life, light, and appropriate activity of any description whatsoever. He breathes in the flowers, he shines in the light, he animates every object, he lives in every living scene. It is his presence that cheers us and sustains our feelings; it is his intelligence that irradiates our understandings, and imparts energy to our faculties; and his activity is in some sort identified with our every exertion, and sensation, and perception. It is emphatically true, with respect to all the activities of our being, that “in him we live and move.”* Life is peculiarly his department; life in all its exercise, as well as in its origin. We never lived without him; and we, therefore, cannot discriminate between the activities of our being as they subsist by his support, and as they may be said to be more properly our own. But they are not inseparable. Instances there have been, many instances, in which

sinful men have been deserted by the Spirit, and sealed up in this life to eternal reprobation. And it well deserves our notice that no such instance has at any time occurred in which the unhappy sufferers did not distinctly note the very moment when the Holy Spirit left them. We appeal to every case of absolute despair that is any where to be found on record.—The fact is remarkable; but it is precisely such as the holy scriptures might lead us to anticipate. We, however, who have been sustained and animated and cheered, from our very infancy, by that good Spirit of God, *We* can form no conception—no clear conception—of the feeling that must ensue, when the Holy Spirit deserts a mortal or immortal being, and leaves them, so to speak, to sustain the weight of their own existence. They who experience it can tell the very moment; they have a sort of consciousness—a manner of existence—which they never had before. It is ours only to discover that every thing like exhilaration, every thing like elasticity and buoyancy of spirit, ceases utterly: the heart is rendered a perfect desolation, incapable of one kindly feeling: and consciousness, thus left unsupported by attachments, sits heavy—heavy—on the soul.

Let the sufferings of the Saviour display the operation of this ingredient in the cup of man's perdition. He drained to the uttermost the cup of penalty; and this dereliction of the Holy Spirit was to him the most horrifying of all his sufferings. He

had endured without a murmur all that the cruelty of man and craft of devils were able to inflict. Even amid the horrors of Gethsemane's garden, when he endured the direct pressure of the Almighty's wrath, and suffered agony so extreme that the tender ramifications of the blood vessels burst, and his whole frame became covered with drops of bloody sweat, even then, it is recorded, he only wept and prayed. But when upon the cross he sustained this last and most agonizing portion of the penalty of sin, when the Holy Spirit—who had theretofore played like a lambent flame around his heart—when that Holy Spirit left him, he cried out for very agony, "My God, my God, why hast thou forsaken me." Then was his night of horrors. And had he been less than divine, had less than his own all-sufficiency sustained him, that desertion of God's Spirit had been to him, as to every creature, the inlet of despair; and Jesus of Nazareth would have died upon that cross with curses on his lips.—Spirit of the Eternal! thou only canst tell the horrors of that heart which thy presence does not enliven. Thou only canst delineate the agonies of that Tophet, that dark and deep and stagnant pool, in which no living joy can spring, no cheering breath be known. Without thy animating, all-enlivening influence, the arch-angel Gabriel were a fiend accursed.

No, God does not degrade himself to become the tormentor of his creatures. And yet when they

Fall into the fires of that Tophet it may very consistently appear that the "Spirit of the Lord as a stream of brimstone doth kindle them." There, as in every other place, the God of immensity is present. "If I make my bed in hell," says the Psalmist, "thou art there:" and it is there that he will verify that assertion of the scriptures, "our God is a consuming fire." Do you ask me how? Remember, we pray you, the declaration of the scriptures, that flesh and blood, in its present weak condition, cannot possibly enter the kingdom of heaven, cannot endure its light. Remember the answer God gave to his servant Moses, when he desired to see his face: "Thou canst not see my face and live." But in heaven, we are told, all see him face to face; they know him intimately as they are known; they have access direct, as friend to friend on earth. But their faculties are strengthened to grasp the amazing object; their powers are sustained by the hand of the Almighty; his radiance also beams in mild effulgence just as they can bear it: otherwise even in heaven the faculties would be overpowered, the feelings would be crushed. An object so stupendous would bewilder and confound; a brilliancy so glorious, such insufferable brightness, would distract, would torture, the weak being who beheld it. Know then that in Tophet, as in the seats of Paradise, the living God is known. There his stupendous greatness is realized, he is seen face to face, they know him as they

are known; but it is by faculties merely upheld in being, not strengthened for the vision. Compare for one moment the greater with the less. You know the lustre of the sun in heaven; you know that the atmosphere which God has thrown around the earth, and the vapours floating in it, reflect his beams in ten thousand different ways, and shed a mild and variant lustre on the whole face of heaven; which could never be but for this terrestrial atmosphere. Were there no such reflection, were there no such mild relief, the sun would flame in heaven with insufferable brightness, and every other point in the firmament above you would be black as pitchy darkness. Dreadful then would be the appearance of creation, now so mild and lovely. But if that sun were increased a thousand fold in brightness, if he were placed before your eyes wherever your eyes could turn them, if your eyes were so diseased that the feeblest ray tormented them, what pang, what horror would such a state involve!——Now remember that in that Tophet the beautiful creation is excluded from every view: his works do not reflect the mild effulgence of Divinity: the dwellers there see only God himself: they see him darting a radiance insufferably bright, as that sun would shine in heaven, did no atmosphere allay his intolerable ray nor shed the glory in reflected lustre round. Whatever way they turn themselves, God is still before them; and they see him with faculties not fitted for the sight. That

brightness which blesses the sound eyes of heaven, that stupendous greatness which elicits joy and wonder, distract and overwhelm the weaklings of the pit. You know something of the effects which are wrought on our weak structure when stupendous grandeur bursts upon the view. You look with delight on the beautiful cascade that falls in moderate volume from a moderate height. You survey with feelings still supportable, though much more highly wrought, the cataract that roars at the foot of some huge precipice, provided it be formed only on a scale of magnificence. But these feelings are wrought up to a pitch of agony, you are unnerved, you are overwhelmed, when you approach the edge of that tremendous steep down which the Niagara pours his dark and rapid flood. Say then what fibres could sustain the shock, what eye could gaze upon the the maddening sight, were the St. Lawrence and the Mississippi, the Amazon and La Plata, united in one flood, and were that flood seen to pitch in one tremendous sheet, ten thousand fathoms wide, ten thousand fathoms deep!! We speak perfectly within bounds when we dare and do assert that such a sight would fell you as certainly and suddenly as if smitten with heaven's own thunder. There is a boundary, and it lies far within the limits of created vastness, beyond which our feeble faculties may not venture. Different degrees of vastness delight, agitate, unnerve, destroy. Now, let it not be thought that beings who cannot

sustain the perception of created vastness without a feeling of indescribable anguish, may nevertheless bear up under the manifestations of that stupendous greatness which we attribute to him who fills his own immensity. It matters not what is the nature or character of the object that obtrudes itself upon our feeble sense. In order to overwhelm, it is only necessary that it be vast and that it be clearly seen. Eternity alone can clearly reveal how stupendous is that Being whom Heaven and Hell behold. But we can infer something of his greatness from his stupendous works: and we—we who are lost when we would scan those works, we who are bewildered in the labyrinths of creation, we who grow giddy when imagination sweeps through the immeasurable fields of space, and searches for worlds untold and forms of being unknown—what would become of us, how should we feel, if we saw that very being whose are all these wonders! if we saw him as he is! saw him clearly as we discern his nearest works! saw him in his immensity as the PRESENT GOD! Why creation in all its vastness is as nothing to his immensity. The glory of creation fades before his brightness. We should not see it; HIM ONLY we should see. He formed it by a word; at a word he could destroy it; with a word he could replace it. Yes, the glory of creation fades, creation becomes a shade, before that immense reality! and at the view of his stupendous greatness—see him, only see him as he is!—un-

measured space in an instant seems to dwindle into the compass of a nutshell; and all its hosts of worlds appear perfectly within reach, as little things which infancy might grasp and toss about, like marbles, with the hand!

What mortal man can sustain a sight like this! What faculties, unsublimed, unsupported by the omnipotent, could endure the maddening sense! But in Tophet they must see him with faculties unsublimed: they must endure the manifestation with unsupported powers. In hell, as in heaven, God is all in all. There he shines, the unsetting sun of Tophet, with brightness unreflected, with fervor unrelieved. Him only they discern; all else is horrid darkness: him they ever see; and that sight is deep perdition. All else that we have heard or can imagine of perdition,—the reproaches of conscience; the bitterness of repentance, the anguish of regret, the horrors of remorse, the overwhelming anticipations of hopeless eternity—all other ingredients in the cup of woe, are never to be named in comparison with this. To “see God!” to “see him as he is!” to “see him face to face!” to “know him even as we are known!” and yet to be merely upheld in being, neither we ourselves strengthened to look upon that sight, nor the display attempered in consideration of our weakness! Man, thou shalt see the magnificence of God. All people shall bear witness to the supremacy of his glory. In no instance will he permit himself to sink in the estima-

tion of his creatures. No intelligent being, nothing that *can* perceive him, shall exist in ignorance of God. You, my dear brethren, must shortly see his face: you must every one dwell before the brightness of his countenance: but may you never—never—never see him thus!

And now hasten back, fellow mortals, fellow sinners, back—back forever from this den of many horrors. You have heard of that Saviour who left the fallen angels to bear the consequences of their apostacy, and fixed his love and pity on the deluded sons of men. Say, now you are retiring from these last abodes of sorrow, say whether it was unnatural for angels to rejoice at the undertaking of Messiah, when he came to snatch you from going down to this dark dwelling place. Say if it seems strange that they should have raised high, at his birth, the voice of joy and thanksgiving to the Father of all mercies, and of warmest gratulation to the helpless sons of men. Who will not join in concert with that band of seraphim! Whose heart will not respond to the heaven-taught salutation! “Glory to God in the highest, on earth peace, and good will towards men.”

Say whether it seems wonderful, now you have shuddered at these sights, that the cherubim of God, intelligent and benevolent, should be wrought up even to ecstasy at the conversion of a sinner, more readily and more highly than by all their interchange of thought and kindly feeling with ninety

and nine of their kindred spirits, spirits pure and happy like themselves, and who therefore have no need to exercise repentance, and no occasion for an angel's sympathies.

Well may they rejoice! happy spirits of heaven! for they know full well the value of the Eternal's favor; and they have seen the anguish that is mated with his curse. With deep solicitude the hosts of heaven bow, while I, your fellow mortal, unfold in your hearing your danger and your duty: with trembling anxiety they watch the expression of your countenances, they pry into your thoughts, they wait to bear the tidings joyfully to heaven, when any of you shall consent to lay hold on God's salvation. Yet between them and you no intercourse subsists; no personal friendships link you; no mutual interests, mutual dangers, mutual benefits endear you to each other. And may not I, who interchange with you many an act of kindness, I, who have received from you so many proofs of confidence, I, who am bound to you by so many obligations, may not I—should not I—be more tremblingly alive to the concerns of your salvation? How can I think with calmness on that awful desertion of God's Holy Spirit which must blast your noble faculties, and sluice your hearts forever of each kind and generous feeling which is your glory and your joy! How can I be content that you continue to put from you God's great salvation; that you still trample on his law; that you neglect to supplicate the aid of Jesus

Christ; that you perversely reject the water of his baptism—that symbol of his spirit,—and his sacramental cup—that symbol of his blood—till he issue the dread sentence, ‘Let their passions be their tyrants;’ ‘they are joined to their idols, Holy Spirit! let them alone.’ Ah, how would such a sentence rive many of those hearts now so noble and so tender; and blight that beauty which his bounteous hand has given you! How would it darken many of those eyes that now bend on me their rays in mild and cheering lustre; and blanch those cheeks, now tinged with heaven’s own roseate, with the ashy paleness of despair and horror!

Friends, may you now lay hold on God’s salvation! Give cause for heaven to echo to the lutes of gladdened seraphim! Give joy to me who love you and would serve you with my life. Say now to Jesus Christ, “we accept thy great salvation;” “we accept the symbols of thy spirit and of thy blood!” So shall you never go down to the gates of death. So shall you grapple fearlessly with the “King of Terrors.”—Why, you men of business, do you delay this deed of safety? it interferes not with your employments, with your checks and balances; unless it be your purpose to trample on God’s laws that you may tread in a dishonest and dishonorable course. Why place far ahead of you some day of glad amendment? “TO-DAY, if you will hear my voice, harden not your heart,” is the warning of that Messiah who gave his life to save you. “Seek

first the kingdom of God, and his righteousness," is the advice of that Messiah who never gave to fallen angels the choice of obeying or of disobeying him. Settle, then, to-day the question of chief interest. Cease from the delusion of postponing to futurity the acceptance of an offer mercy tenders to you *now*. Cease from the folly of stretching forward your anticipation to the coming of Messiah in his millennial glory. Better attempt your safety now, lest the brightness of that hour shine only on your grave; lest before he begin to gather the great harvest of the nations, you be beyond the hope of safety. Better prize yourselves now for a noble act of virtue, and give proof of the soundness of your principles and motives by bearing up against the tide. Thousands are called, daily, to give in their last account, while yet the chariot of Messiah lingers; Thousands are led, daily, to embrace the hope of life eternal, and thus hasten, in their measure, the coming of Messiah. To-day we lift high the banner of the cross. To-day we assure you that God has said, and sworn, "I have no pleasure in the death of the wicked; but that the wicked turn from his way and live."* Who among you will respond to this oath of the Eternal, "Behold, we come unto thee; for thou art the LORD our God!"† Who will tell Messiah how much they value his salvation; and make proof of their sincerity by assuming his easy yoke!

* *Ezek.* xxxiii. 11. † *Jer.* iii. 22.

You recently noted the strict scrutiny of the judgment: to-day you have been down to the abodes of guilt and sorrow: on next Lord's day we hope to lead you through "the blissful seats of heaven:" on the succeeding we must view eternity unfolding, as it rolls, the destinies of this great universe. We do not announce these things merely with a view to excite your expectation. Much less do we attempt them for the purposes of display. We do it in the hope that these eternal truths, like the spear of Ithuriel, may pierce that rind in which most of you are enveloped—that covering of fashion and of worldly cares more compact and impenetrable than the rind of Leviathan.*

*"The man who succeeds in building up a church in this place, will have to pierce the rind of Leviathan: and he needs Ithuriel's spear." Such was the remark of a highly valued friend, as well as fellow-labourer in the kingdom and patience of the Saviour, when standing, one evening, near the foundation of Market-street church, about the time of its commencement. The expression was not intended to convey a harsh reflection on the good people of Lexington; but merely to indicate the speaker's apprehension of the difficulty of leading human beings to reflect seriously and steadily on the things of first importance, while so generally and intently occupied with business or amusements. On completing the course of lectures which laid the foundation of this "last appeal," and when announcing to the congregation his intention to deliver this course of sermons, the author was somehow lead to relate to them this anecdote. The repeated allusions to it in this volume will, no doubt, be thought to justify the insertion of it here.

Son of God! let thine own truth be that spear!
Spirit of the Eternal! may thy vigor push it home!
May the touch of that spear transform for thine
abode these noble hearts, and enlist in thy good
work these minds of mighty mould! May the touch
of that spear seal the expression of seraphic beau-
ty on faces that often speak the cherub's tender-
ness! And thine shall be the glory of this new cre-
ation, while thankfulness and blessedness are ours.
Amen.

J



SERMON III.

HEAVEN.

“The Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes.”

REV. vii. 17.

“If in this life only we had hope, we were of all men most miserable.” Never was sentiment uttered with more heart-felt pathos. Never did sentiment flow from the lips of mortal man, under a more venerable and commanding sanction. Paul was distinguished from the rest of primitive Christians more by his labours than his sufferings: and, probably, more by his success than his labours. His eyes were often blessed with no ordinary sight. In his rapid progress from continent to continent, the idols of the heathen sunk before the standard which he bore; and often his feet had scarcely touched the wastes of Paganism, ere the desert began to rejoice and blossom as the rose.—Yet in the

midst of all this success; cheered as he was, wherever he turned his steps, with the smile of confidence and love; exhilarated as his spirits must of necessity have been, when the light of his eloquence, borne home and blessed by the Spirit of his God, gave joy to the angels as they beheld its mighty consequences,—yet—yet, even Paul could testify—the venerated, the successful, the triumphant Paul could testify—that his life would have been most miserable, but for the hope beyond the grave.

Not that there is any thing in Christianity itself to render men unhappy. It is the stubbornness of her integrity, it is her rigid, unvarying, universal regard to righteousness, to the law of God and to the will of God. These accord not with the temporising policy or subtile courtesy of the world. And the result must be one almost ceaseless conflict: that very result so distinctly announced by the Saviour; “I came not to send peace on the earth, but a sword.”* The results will of course be painful, in proportion as the anti-christian spirit prevails. Imprisonments, tortures and death formed a portion of those results in Apostolic times, and in many an after age. Ask then a prisoner, secluded from his family, shut in from the light of heaven, and unvisited by the refreshing breeze, ask him, when pained by the strictness of his fetters and bowed down by their weight, ask him for

**Matth.* x. 34.

his estimate of present happiness; bid him say what would be his feelings if he had no other, no eternal hope: and that answer would pronounce him of all men the most miserable. See him led forth and bound upon the rack, see him chained to the stake or broken on the wheel; and while thus yielding up his life for the testimony of Jesus Christ, while all is insult, while all is pang, put the question to him again; and the answer still returns upon you, "of all men the most miserable." If in this life only we had hope, who then would be a Christian? If conscious innocence, without a reference to that immaculate tribunal, were the alone support, who then would be a Christian?

But we may suppose a case—that very case we were just now reviewing—in which even the prison, the shackles and the stake mark an enviable epoch in the Christian's life. Long before the days in which our aged Apostle saw this revelation in the Isle of Patmos, the sword and the fire, the wild beasts and the cross, had done their appropriate work. Paul, the greatest and the best of men, had ceased from the sorrows he so feelingly records. He was beheaded by the command of Nero. Most of the other Apostles, not protected like him by the privileges of Roman citizenship, had endured far bitterer death. Thousands of their followers have shared the same fate. And now, in the days in which my text was penned, you might already read the record of the Church's sorrows

written in the blood of her bravest and holiest members. You might pass by many a solitary spot, within the Roman Empire, in which the tall grass waved over the remains of those of whom the world was not worthy. And as you stooped and lingered over the solitary spot, your voice might again mingle with the sighing of the breeze—"ah! who would be a Christian?"

Ask that bright circle whom our Apostle saw in vision, at the end of the first century, when cruelty and murder had hurried many Christians home. Ask what inducement would tempt them to bear a Christian's sorrows? Hear the lofty anthem they are sweeping from their harps bedecked with immortal amaranth; hear their notes of gladness, soft as if they proceeded from the lutes of seraphim; and bid those harpers tell you what consideration would induce them to exchange those sounds for the hoarse curses of a jailor, or the melancholy clanking of a Christian's chains. Bid them say if they could stoop to such a state as that! Ask them, and they will tell you, or our angel interpreter will tell you in their stead, that they are by no means strangers to the bitterness you mention; they themselves once endured it; they embraced it voluntarily. For these—even all these shining and triumphant ones—"have come out of great tribulation; and have washed their robes and made them white in the blood of the Lamb: therefore are they before the throne of God, and serve him day and night in his temple: and he that

sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the lamb which is in the midst of the throne shall feed them and lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

Brethren, need we tell you that this, though referable in the first instance to the millennium, is indeed a picture of the heavenly state? We have come down to-day to depict to you the blessings of that state, as far the scriptures unfold it to our hopes, and as well as we can mount to the height of such an argument. But yet we know well that were our powers far greater than they really are, and were our spirits electrified beyond their actual measure, yet all would be beggared by such a mighty theme. We know that in that world eternal and invisible there is much, very much, that eye has not seen, nor ear heard, neither has it entered into the heart of man to conceive. We but partially describe it when we tell you, with our text,

I. That it is a state of perfect and eternal deliverance from every kind of sorrow: "God, the merciful, the gracious God, shall wipe away all tears from every eye." And

II. That it is a state of highest honour and felicity: Jesus Christ, so mighty, so liberal, so kind, Jesus Christ shall feed them; and shall lead them by fountains of living water,

I. Heaven is a state of complete and everlasting freedom from all pain and sorrow. It would be a useless as well as vain attempt to particularize the miseries from which the expanded gates of heaven proffer a safe and everlasting refuge. Every nerve that God had strung to thrill with pleasure, every sense that he had fitted up as an avenue of delight, now makes far different report of terrestrial things around us; tells us of wants and of woes even more than of the blessings of God's creation. Every relation in which we stand as social beings, and which by multiplying the number of objects to whom our strongest and tenderest feelings might be attached, seems to multiply occasions for joy and thanksgiving, every such relation is now a poisoned fountain that sends forth a stream to blight and not to bless the verdure on its banks. We are pained for the miseries and disappointments of those we love; or we are wounded by the instability, selfishness, and even enmity of those whose various relations ought to have rendered our interests and views and happiness the same. And, independently of every external circumstance, we carry about within us a body of sin and death that works a world of woe. The Psalmist of Israel and the great Apostle of the Gentiles, two of the greatest and best men who ever lived, in detailing their own feelings speak volumes on this subject. Hear the harp of Israel tuned to melancholy lays: hear it accompanying the voice of one of the best of men, while he be-

moans his follies and his griefs: hear how it swells in melancholy dirge when he speaks of guilt pressing heavy on the conscience, and of an heart so often sluiced of heaven's peaceful consolations. Then compare these mournful tones with the appalling descriptions of the Apostle Paul, when he gives you his catalogue of woes. Hear him sum up all in these few heart-sinking words, "wretched man that I am, who shall deliver me from the body of this death!"* and when you shall have done, you will hardly require a comment on our text; for no expositor need speak the occasions of those tears which the God of salvation will wipe from every eye.

It is sufficient to say that all occasions of sorrow will be done away forever, or banished to that place where sin yet lives.

1. There shall be no more sickness, neither pain, nor death. Deliverance from all these is guaranteed in the nature and properties of the human body after it shall have been remoulded at the general resurrection. It would be in vain for us to speculate on a subject of this kind. Our knowledge of matter is limited, of course, to our observation of its properties: and we have seen it under no other than its more gross and palpable forms, as constituting a portion of this great frame of things; and as it is debased and disordered by the curse,

*Rom. vii. 24.

But we know well that the resources of the Almighty are illimitable: we know that he has spoken of "a spiritual body;"* of this very clay, which we now bear about with us, being sublimed and spiritualized, till it shall lose many of the properties which adapt it to the present state of things, and assume the very appearance of the Saviour's risen body. We refer you, then, for light upon this subject to the only two facts that ever have occurred illustrative of this idea. We refer you to the appearance of the translated Elijah and transfigured Saviour, when they conferred together on one of the mountains of Palestine in presence of the three most favored and beloved disciples. You see that Elijah, still severe in youthful beauty; and you note the mild radiance of the Saviour's countenance, when, clothed in heaven's own glories, his very raiment became "white and glistening," and his countenance effulgent as the unclouded sun.—You again behold the Saviour when he visited his Apostle in the Isle of Patmos. You see a brightness too resplendent for mortal vision to sustain; a majesty that awes, that unnerves, that deprives of animation, the good old man to whom the revelation is made.

We pretend to no other description of the eternal state, or of the perfection and blessedness of those mortal frames which the resurrection shall

*1 *Corinth.* xv. 44.

fit for it, than that which the scriptures give. Such, they tell you, is now the appearance of the Saviour; and such glories shall invest the meanest of his people, when obeying the mandate that calls them from the grave. "It doth not yet appear," says an Apostle, "what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."* And that very sight will be as the exertion of creative energy; it will produce in those who see him an assimilation with himself.

Tell me, then, you who know God's all-sufficiency, you who can scan magnificence in the order of this great universe, you who see the traces of exquisite taste and of unrivalled skill in every variant stripe that streaks the many coloured tulip, and in all that distinguishes those ten thousand other flowers which the pencil of the Almighty has made beauty to the eye—*Tell* me, if you can, where will be that limit of beauty or of dignity which God all-sufficient will assign to forms that he takes up to dwell with him in his immediate presence, and on which he will display unreservedly and fully, not partially and occasionally as in our sin-scathed world, the riches of his goodness and the wonders of his skill. There every countenance shall still retain its own appropriate expression: for variety marks the earth, variety strikes you every where

*1 John iii. 2.

in the mighty combinations of the stars of heaven, variety is beauty, variety is blessedness, and all that is now various in the appearances of men gives assurance of the blessings of variety forever.

See then that amazing company, as they stand before the throne! all perfect and glorious as Jesus Christ is perfect! See the small and the great, as our Apostle saw them at the awful judgment! See the peculiar beauties of infantile charms giving variety to heaven, as they expand forever in an infantile state! See the mild graces of the softer forms, as they blush in all the charms of their characteristic softness! See the simple dignity of more majestic beings! See all the varied beauties of this world of variety, sublimed but not altered, increased not destroyed!—Then remember the condition of this glorious company. Sickness shall no more blast the roses of their cheeks; tears shall no more quench the lustre of their eyes; no aching head, no brow of care, no heart corroded with anxieties and griefs, shall ever—ever damp, no, not for a single moment, the joy of that assembly. Passions they shall still have; but they are passions regulated by eternal law; they are the springs of activity, the sources of felicity: not those maddening and bewildering impulses that infract the order of the fair creation, and make havoc of our peace. Appetites they shall still have; but they are appetites fitted to that eternal state: and what Almighty power has formed their hearts to crave, infinite goodness will

abundantly supply. No want shall pinch, no thirst shall parch, no evil of any kind shall any more afflict them; for there shall be no more pain.

2. And if each one shall be happy considered by themselves, they shall be equally freed from all the ills that arise from social feelings and relations. The friendships of Eternity shall be only with the righteous; with righteousness alone shall they ever come in contact; for righteousness only will the heart feel any interest. There, then, friendship does not bend, solicitous and self-wounded, over the pangs of others whom its efforts cannot save. There no heart trembles with anxiety for the guileless, while in danger of becoming a prey to the arts of the designing. For all whom we love are assembled before that throne. All friendships are centered in one blessed company. All are freed alike from all those calamities that wound the heart of friendship through the persons whose happiness is dear to us as our own. The social tie augments the felicities of heaven; for holiness is doubly blessed: blessed in the portion allotted to itself, and blessed a thousand fold in all the thousand portions of all who are united by the common tie. And while the heart remains forever a stranger to those pangs which friendship shares in common with the sufferer; the prostration of our rights, the abuse of our confidence, the innumerable miseries of violated order, shall disturb the breast no more. No longer shall the weak mourn the oppressions

of the mighty, nor the guileless spirit the triumphs of the cunning: no more shall honest indignation flash at baseness, nor the plea of innocence be lost amid the clamour of the violent. For there, amid all that blessed company, there stands not one being in whose heart is written other law than the law of guileless love. Nor is there an arm in all that mighty host that would not be lifted, swift as heaven's own lightning, to assert the cause of the oppressed. Nor is there a countenance irradiated with heaven's own playful light and love that would not dart a withering look upon the base deceiver.

3. Finally: All that is within, as well as every thing around, shall be so regulated as to banish the approach of sorrow. To-day the Jewish Psalmist tunes his harp to other lay than that which once recorded "the sorrows of the mind." Amid that bright assemblage his tongue no more frames sounds for the expression of his woe: an heart once deceitful and desperately wicked is now true to the service of Almighty God: amid the beauties of his paradise no wandering passion rises: before the splendors of his throne no worshiper complains of thoughts still roving after every vanity. And no temptation assails them from without. You who now must stand within the gap, and resist the passions and the selfish ends of men; you who must put up with ten thousand imputations, because your measures change not with the wishes or the interests of

the changelings all around you; you whose heart must be excruciated with ten thousand pangs by the unfounded aspersions or illiberal surmises of those whom you cannot please; you who are tempted to forsake your duty, to part with your integrity, rather than adhere to the thankless office of doing your duty where pride and passion will not appreciate your motives or your measures; yet still persevere,

“Unshaken, unseduced, unterrified.”

For no sooner shall that sentence issue from your throne, “servant of God well done,” than you will be united with a company whose feelings and principles are truly and fully of that exalted kind to which the circles of the present world advance such shallow, and often, very often, such glaringly false and ridiculous pretensions. In heaven true integrity is sterling honour. There every spirit is the spirit of an Abdiel; and no untoward circumstances, no pitiful interests, form an inducement to desert your duty; nor does the social feeling prove the social curse.

It is that state ordained of God, all-wise and mighty, to display before creation the riches of his goodness; to shew in his own heavens how he can dignify and bless; as he manifests in Tophet the perdition of his curse. There then is safety, there is true felicity, when the God of grandeur rises to become himself the consoler of his servants; when he employs his own hand, with all a father’s tenderness, to wipe away their tears; and when not one

wave of sorrow shall roll across the breast, thenceforward and forever.

II. But the absence of grief is at most a partial happiness. We are endowed with many principles of the most active kind; and in the employment of the active powers bestowed upon us the greater portion of positive happiness consists. The glory of our nature is the enlightened understanding and the feeling heart.

We need hardly say that both these sources of honour and felicity will be occupied to the best advantage.

1. All the disadvantages of ignorance shall at once be done away. It is well worthy our remembrance that when our first father was created he possessed a knowledge of this creation more intimate and extended than any of his descendents have probably ever attained to. It is a notorious fact that the nations of the East possess portions of science which are indubitably but the wreck of far more perfect systems that must have been common before the deluge; and the bible student, remembering what is written of our first father's knowledge, will hardly hesitate in referring the beginnings of science, even in its perfect form, to the beginning of the world. It is a fact, also, well worthy of remark, that when Moses and Elijah appeared with the Saviour on the mount of transfiguration, the disciples who were present knew them at once.

For any of these facts we do not pretend to account. But it would appear from them to be contrary to all good reasoning to ascribe to beings of the other world the same slow process in acquiring knowledge which appears to be laid upon the human race as in part the penalty of sin. Learning is with us both labour and sorrow. But in heaven there shall be neither. And who can tell the expansion of human intellect when the God of immensity lays open all his riches, that they may admire and wonder and adore! These worlds above us and these worlds around us, all that displays the magnificence of God, will furnish sources of ever new delight. And who can tell the yet unthought of forms of being, who can tell the varieties of creation, that shall be bursting through eternity on the admiring eye! And when all that we have known, and all that we can think of, is perfectly exhausted; who can find thoughts to mount to those new objects "which eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive; but which God has nevertheless prepared for those that love him!" And Jesus Christ himself shall be the ready interpreter of all heaven's bursting wonders; Jesus Christ shall feed them; Jesus Christ shall lead them by fountains of living waters; human intellect shall mount up toward the understanding that is infinite under the forming hand of that great and good instructor; and all eyes shall be intent, and all minds upon the

stretch, to catch the lessons of wisdom as they fall from such lips of kind and condescending love.

2. But, after all, the heart is the great source of felicity; and in vain should we exercise an archangel's intellect, in vain should we scan with eyes like the omniscient the great creation through; unless the heart were interested, it would be a cold and barren scene. But the God of this creation is the God of love; and the law that rules in the hearts of that bright company is the law of tender and eternal love.

But we attempt not to portray an exercise of tenderness so far above our powers. You have seen the variety that shall beautify and bless the heavenly world. You have often seen the infant of few and tender years, perhaps of months or weeks, returned to its parent earth. And often has the world wondered what can be the designs of all-wise providence in bringing into life so many young immortals only just to look around them and then close their eyes in death. Let our Apostle tell you. On the day of the great judgment he saw them every one: and he saw them infants still. In heaven these little cherubs shall bud and blossom forever: and they who have a fondness for infantile beauty and infantile excellence can best appreciate the variety of tender feeling to which such an arrangement will give birth in that glad scene.

You have heard of the many worthies that have gone before you; people of one heart, though of eve-

by age and nation. Know, then, that no small portion of the felicity of heaven will be found in your intercourse with these "excellent of the earth." Even here a large proportion of our happiness consists in the kindred movements of kindred hearts, when purity and intelligence and love unite to dignify and bless the social circle. But "in that bright world above" you find larger scope for every high wrought feeling. There intellect shines with unclouded brightness; purity is unsullied; every heart is tender as an infants; every feeling ardent as a seraphs: and where all dwell together in their common Father's presence, free from danger and far removed from want, there is nothing to allay, nothing to suspend the blessings of high heaven's friendships, as we feel and mourn on earth. The height to which attachments may be there exalted, the ever springing joys of ever growing friendships, God, the omniscient, only can define.

Come assemble before you in groups the worthies of all ages. In heaven there is room for many bands to wander; you may attach yourself to them, one by one, without danger of interruption, before they have severally unfolded all their history. Eternity is long enough to admit of many a moment spent in tracing the varied annals of every dweller there. Walk hand in hand with patriarchs and prophets: hear how Eternal wisdom shaped their course, and how patience and goodness sustained their feeble steps, and conducted them at length in

safety and peace to the happy scene amid which they unfold their story. Come walk with Saul of Tarsus in some retired spot. Hear him relate the vision of Damascus, and tell of all the workings of a sinful heart, of all the variant feelings of an heart renewed, while he sat solitary and confounded, a poor blind man, weeping and praying in the house of Judas. Bid "brother Saul" unfold to you the workings of his mind in many of those scenes in which history has portrayed him the great, the good, the gallant-spirited Apostle. Recount to him the emotions that often thrilled your breast, when bending over the pages of his eventful story. And mark the radiant joy that sparkles in his eye, when stretching out his hand toward many wandering companies, he tells you of the time, the place, the circumstances, where "this man and that man" heard for life eternal the message that he brought them, and in the full flow of feeling hailed him and loved him "as an angel of God."*

Sit down in some lone corner with that once hapless malefactor who lifted his dying eyes to his fellow-sufferer on the cross, and sought and obtained, at that late hour, an entrance into the joy and glory of that world. Hear the story of his life: hear from his own lips the first thought that smote his conscience, when the dying miscreant was railing at that meek sufferer who hung expiring by his side.

Galat. iv. 14.

In this way you may gather from ten thousand sources, through ten thousand rolling ages, new cause to admire the wisdom of eternal providence, new ground to admire the riches of eternal mercy, new inducements to raise high the voice of joy and thanksgiving to him who saved you all in his eternal righteousness.

But why should we restrict you to the bible history! Let your thoughts encircle the vast host of the redeemed. Let aged Polycarp, now no more a cripple, the loved disciple of the loved Apostle—let Polycarp, let Cyprian, let Augustine, let Chrysostom, let ten thousand kindred spirits more than we can name, bless you and honour you with their friendship and fellowship. Extend your acquaintance among all ranks of men. Bend with the once purpled Cæsars when they bend—with Theodosians and Gratians, when they bend before that throne: and multiply your blessings by forming strict alliance with all the great and good, with all the pure and simple-hearted, the saved of ages that time yet holds in reserve.

But we said we would not paint,—and we dare not attempt to paint—the variety of blessedness that must flow from such high intercourse. Were we even to confine our delineation to this small audience, were we to portray how you who are friends and associates here must act and feel, when you move on together in that eternal round of wonders and of joys, we feel that we should fall unspeakably

bly short of our own conceptions: and how poor must be the conceptions of a man of earth, how meagre, dim and partial, compared with the reality!

But though now tenants of this earth, you have capacities fitted for other intercourse than that which you may be supposed to maintain with kindred beings. The intelligences of heaven, elevated though they be, wise, mighty, glorious, though they be, are social spirits too. Of their intelligence, tenderness, and fellow-feeling, we have broad and clear assurance. They too—your elder brethren, whose large experience and extended spheres of service have made them well acquainted with the Almighty's works and ways—they too will contribute mightily to exalt the happiness of heaven; for mingling with every circle they will have much to tell that no pen has ever recorded, and much to unfold that no heart has ever imagined. And many may be the hour in which mighty cherubim, released from higher calls, will single out some spirit, the saved of Messiah's grace, and hold with it such communion about God and all his ways, about kindred angels and all their history, or about the mighty sum of the creator's works, as shall bring large tribute of light to the mind and of pleasure to the heart of the attentive and apt learner.

But why should we spend time with these feeble recollections of the feebler abettors of God's great design! Though all that we have said, and ten times more, be true, yet all creature at-

attachments, all human friendships, all angelic fellowship, seems a little thing when contrasted with the higher, more steady and most appropriate source of happiness. That bright and blissful company are not restricted in their intercourse even to the noblest order of created intelligences; “for the Lamb, which is in the midst of the throne, himself shall feed them and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes.” The Saviour shall conduct toward them as a familiar friend; the God of grandeur shall treat them as his children. How should we paint such intercourse!

You know the grace of our Lord Jesus Christ; how kind and affectionate among his own disciples; how tender and compassionate to all who sought his favor. Such as he was on earth, is the Saviour now in heaven. Exalted, though he be above all principality and power, he is not exalted above the freest converse with the least of those who love him. Though his rightful place be on the father’s throne, yet does he descend to walk and to talk with the people of his care through that paradise of God; and to lead them, says my text, by the fountains of living waters. If there be dignity in friendship, then who so exalted as the familiar friends of that Almighty Saviour! If there be blessedness in love, then who so happy as they who shall be sharers in his unchangeable regard!

And God himself is the light and the glory of his

Heavens. God so stupendous, so exalted, so glorious, shall be no more concealed from view. Bright as is his image, the forms of the resurrection may behold it without fainting; stupendous as is his being, their faculties may grasp it, nor feel difficulty or pain. But we may not, we cannot attempt a view of God from which the pen of inspiration has shrunk back. We know that in the light of his eternal glory the whole creation withers; and we only further know this, for the word of God has said it, that the dwellers in his heavens shall see him as he is. But what they shall see—what new grandeur ever bursting, what new beauty still unfolding—what they shall see in him who is vast as eternity, his own eternity must tell.

Brethren it is our theme for the ensuing Lord's day. We hope, by God's good help, to unfold to your view the wondrous destinies of the eternal world, of this great universe through eternal ages, to better purpose and in more just proportions than we have been able to present the subject of to-day. We beseech you to impute the faint and feeble sketch we have given of God's own heavens, to the weak and somewhat disordered feelings of the speaker, and not to the poorness of that great scene itself. We appeal to all creation so magnificent and beautiful, to all that is tender in the mercies of God, and rich in the grace of our Lord Jesus Christ, in proof that there is much to elicit all your hope in the world we have so feebly

and partially portrayed. We appeal to that "exceeding and eternal weight of glory," to the glory, honour and immortal life, so often named in scripture; and we would make them your defence against any wrong impression caused by our feeble effort.

And now we have only once more to beseech you, profit while you may, by "the hope set before you." A few more years, and the lamp of life expires; and that eternity, with all its vastness, lies at once before you. A few more years, and your own eyes shall behold that blissful company, and your own voice of thanksgiving shall mingle with their praise: unless indeed, which may God of his infinite mercy prevent, you choose still to neglect the only way of life, and be undone forever.

Again we would urge upon you the invitation of Jesus Christ; "how long, ye simple ones, will ye love simplicity, and the scorers delight in their scorning, and fools hate knowledge. Turn ye at my reproof: behold I will pour out my Spirit unto you, I will make known my words unto you." Again we would remind you, earnestly, affectionately, that nothing but the grace of our Lord Jesus Christ can fit you for the happiness of the eternal state, and nothing but forgiveness by the blood of his cross can secure you a welcome there. We tender you day by day the water of his baptism; it is the symbol of his good Spirit, the sanctifier of sinful men. Within a few weeks more we will tender you again the cup of the New

Testament in his blood; it is the symbol of that forgiveness without which there is no salvation. A little while, yet a very little while, and we must both give in our account before the throne of God. I must tell him that I announced to you his great salvation by the blood of Jesus Christ: I must tell him that I adjured you by all the horrors of unfathomable Tophet, and by all the glories of his own resplendent heavens, to flee from the wrath to come: I must tell him that I tendered you the water of his baptism, which seals the promise of his holy Spirit; and invited you to take that cup of the New Testament, which his goodness has appointed as the symbol of his blood: AND YOU ARE THIS DAY WITNESSES THAT ALL I MUST TELL IS TRUTH.

And YOU TOO must there give in your last account. And you must tell him—what? God of salvation shall this misery be theirs! You must tell him that you rejected the water of his baptism, and put aside that cup of the New Testament in his blood to a more convenient season——and——that season never came!! Oh that you were wise! that you understood this! that you would consider your latter end!—AMEN.

SERMON IV.

ETERNITY.

Then cometh the end, when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, All things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.”—1 COR. XV. 24—28.

IT is not, my dear brethren, among the least imperative grounds of our thankfulness that God has made us better than the beasts of the field, and wiser than the fowls of heaven. Our rank as in-

telligent and immortal beings opens to us innumerable sources of delight of which the inferior creation can form no conception. They only know variety of blessedness as it presses through the sense, and they know it no further than it is brought directly home. We can scan creation from afar; we can take pleasure in surveying; comparing, contrasting, multitudes of objects, facts, and even abstract truths, which are never to have any immediate bearing on ourselves; and we feel that in extending our acquaintance with creation, we are providing for ourselves no short-lived happiness: for we are beginning to see objects that we shall eternally survey, we are forming habits and attachments that shall never terminate, and we take an interest in every thing connected with this great universe, because in this universe we are to have an everlasting home.

The Bible meets completely these strong principles of our nature, and gives us the means of turning them to the very best account. The Father of Eternity does not sit upon his throne, dark, sullen, and retired. He does not use the right which sovereignty might claim, of managing creation and moulding all its destinies, without giving account to any one of any of his matters. He does not leave beings so much interested in futurity, to await the slow process of revolving providence in order to relieve themselves from the pressure of that suspense, which as intelligent and immortal beings they must

otherwise endure. With a ready, a tender and a delicate attention to those feelings which he himself has rendered so susceptible, he meets our strong and natural wishes on this, as on every other point. He talks to us as to his children, of his plans for future times; he persuades, he animates us by submitting the strongest motives to love and trust and serve him; and when our little hearts begin to labor and heave under the calamities that press us, he points out to us with tenderness the reasons of our sorrow, and cheers us with the promise of better times to come.

Children of Providence, we hail you this morning as the partakers of such care. We congratulate you as persons whom the great God himself is disposed to treat as beings both rational and immortal. And we would call upon our own heart, and all that is within us to bless and honour him, who has not only assigned us a rank of so much consequence among the varieties of universal being, but has provided such a feast both for the intellect and heart, in unfolding to us the destinies of our everlasting home.

Your attention has already accompanied me down to the abodes of everlasting death; and you have listened willingly to the sounds of joy and gladness which proceed from that blessed company that surrounds the throne of God. There you sat upon the threshold of eternity, and heard and saw what you must shortly be. But think not, my brethren, that

the very imperfect sketches heretofore furnished you contained all that the scriptures tell us of the eternal state. You sat *but* on the threshold of that magnificent structure, which God is erecting to declare his glory. **ETERNITY**, say the scriptures, is the dwelling place of God; and, well as we are able, we would lead you through that temple. We would trace the workings of the Eternal mind, we would sketch the evolution of the Eternal's plans, after he shall have barred the infernal doors of Tophet, and received through Heaven's own gates "on golden hinges turning" the immortal hosts that are to dwell forever there.

It is to the transactions of that eternal state our apostle adverts in the passage before us. The Son of God having assumed the mediatorial character for the purpose of restoring this world to God's dominion, and having to that end accepted, as mediator, the immediate dominion over all the earth, and all the angelic world, and over every thing that could in any way promote the great design, shall fully accomplish the object he undertook; he shall "subdue all things to himself." And that object once accomplished, he lays aside his office; he is no more a mediator, no more "the king of saints." The government again reverts to its old and natural channel. Jehovah reigns on earth, Jehovah reigns in heaven, as if man had never sinned; and Jesus our Saviour shares in common with his brethren in all the bliss of that established order. This

is the amount of our Apostle's suggestion. Two subjects, therefore, demand consideration in connexion with this idea.

I. The completion of the Saviour's undertaking. He shall "subdue all things to himself."

II. The destinies of man and of all with whom he stands connected, after his salvation shall have been perfectly achieved. The Saviour will then deliver up the kingdom to his Father; and "God will be all in all."

I. The Saviour will not fail to complete his great object: "he must reign till he hath put all enemies under his feet." The idea that the Saviour now holds a dominion which is not originally and essentially his right; and that he will hereafter be divested of that dominion, and become subject like ourselves to the government of God, is probably new to many of you. And yet it is impossible to get along with almost any large portion of the Holy Scriptures without taking this idea into the account. In Old Testament prophecy, you often meet with intimations of the power and authority God would thereafter impart to the Saviour. In the New Testament scriptures you must have often remarked the Saviour's own acknowledgments of the source whence he received his authority. And very often you meet with assurances by the Apostles, in their letters to the churches, that this dominion is assigned him, both as the reward of his fidelity and

as the mean of accomplishing his great undertaking. These intimations would at first sight appear to run counter to the doctrines of the Saviour's proper deity, and of his rightful and universal government, considered as Creator and Lord of all. And indeed, it is on such intimations as these that Arians and Socinians ground all their plausible arguments against the divinity of the Saviour.

But this difficulty vanishes at once, when it is considered that the whole arrangement under consideration is quite a limited and incidental thing. The assumption of our nature by the Son of God was a matter of choice, not of necessity; and the work he accomplishes, and the office he sustains, as the wearer of our nature, are clearly distinct from every thing that belongs to him in his essential character. It is to be recollected that as the wearer of our nature, he sustains the character and relations of "the second Adam;" that is, of a second federative head to this fallen world of ours. Now, most unquestionably, the being who occupies the place which Adam once filled, the being who is recognized in the same official character, must, in so far as his office is concerned, sustain the same relations of subjection and dependance that Adam himself sustained. It is a matter of no sort of consequence what may be the difference in their personal character and attributes: their official standing is the same; their relations to the Creator whose world they head, are therefore the very same; and what-

ever inferiority, in an official point of view, might be ascribed to Adam, the very same must be ascribed to any other being who takes the place of Adam.

Now who does not know that the relative standing of any being, considered as a member, or if you please as the head, of any association or combination of beings, has nothing at all to do with the individual standing and character of that being considered simply in himself; except only in so far as the qualifications he possesses in the latter point of view may render him capable of sustaining the relations common to the members of any such association or federative system of human beings. Thus, among ourselves, it is indispensable to all the members of any civil or social institution, that they be human beings possessing "a true body and a reasonable soul." But the possession of these does not constitute a member, much less does it constitute an officer, of any society whatever. It adapts them to sustain the relations in question; but these relations are not created by it. Thus too the grade of personal qualifications has nothing to do with the questions of inferiority or superiority in the official relations of any such association. The inferior man may be much the higher officer; and he whose authority, as the governor of the state, gives birth to any society among his subjects, may himself take a station in the society he had ordained among the lowliest of the lowly, and bend as a mem-

as the mean of accomplishing his great undertaking. These intimations would at first sight appear to run counter to the doctrines of the Saviour's proper deity, and of his rightful and universal government, considered as Creator and Lord of all. And indeed, it is on such intimations as these that Arians and Socinians ground all their plausible arguments against the divinity of the Saviour.

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ber to the exercise of that power, which in another character he had himself imparted.

It forms no objection, then, to the divinity of the Saviour. that as the head of this world he is subject to his Father, accountable to his Father, and receives from his Father all authority and power. His divinity is essential to a successful execution of the mediatorial office. But if that office must be sustained by a "second Adam," by a person sustaining the character of God's creature, as the first Adam sustained it, his divinity, his qualifications of any kind, impart no rights, create no distinctions, in an official point of view, between him and any other who as a federative head might stand in the same relation which Messiah now sustains to God and to mankind.

Let it also be considered that the very person of the Saviour, considered as the God-man, is a new thing in the universe. His assumption of humanity was no less essential than his possession of divinity, to the accomplishment of his undertaking. But his humanity did not entitle him, any more than our humanity entitles us, to this wide dominion. But in connexion with his divinity it fitted him to sustain the relations and exercise the powers of a federative head. And thus fitted for his new office, it involves no disparagement of his essential character to say that he received a delegated power. It argues nothing against the divinity of the Son of God, that this world was partitioned off to him, considered

as the God-man, and erected into a government perfectly distinct from the general government of God, like a little province or some small society within the bosom of some mighty empire. And it concludes nothing against his claims as universal Lord, that sustaining through eternity the relation of second Adam, retaining his headship over the hosts of the redeemed, he should nevertheless resign the limited dominion he had held for special purposes over this part of the creation, and own subjection, in common with all his brethren, to the government of God.

Yet it is by merging these distinctions which have a broad foundation in the nature of things, and by resorting to the most wretched and palpable quibbles, that unhappy mortals attempt to make good their ground, when they would assail the all-sufficiency of God our Saviour, cut off at one blow all hope of pardon from his vicarious sufferings, and leave us to struggle, unaided and uncomforted, against all the might of our polluted passions.

But it *was* to break the shackles of our guilt, it *was* to provide for us a regenerating influence, that the Saviour undertook his mediatorial work. How he has accomplished it in the salvation of the myriads who on the day of last accounts shall be enthroned on his right hand: how, "having spoiled principalities and powers, he made a shew of them openly triumphing over them in his cross,"* you have of-

* *Colos. ii. 15.*

ten heard, and we need not now repeat. But it is proper you should know that the eternal salvation of so many once unhappy, constitutes but a part of the Saviour's undertaking. Still you see him reigning after the general judgment; and our Apostle says he must reign till every enemy shall have been utterly subdued:* our Apostle says he must continue still to reign, till death itself, that last enemy, is conquered.†

You saw the fire that issued from beneath the throne of judgment, and flashed horribly in the faces of the unhappy millions whose doom had been pronounced. You saw that fire press forward on their ranks till it hurried them down the steep of unfathomable hell. And there, for the time, your observation of it terminated. But so did not terminate the progress of that flame. It kindled on the world; it wrapt its whole circumference in one desolating sheet of fire; the mountains melted; the surrounding elements glowed with fervent heat; the fire darted rapidly toward the centre of the mass; all that was combustible was suddenly lighted up; magazines of destruction burst in every quarter; and this great earth, thus torn in her bowels, and tossing and bellowing amid that sheet of flame, at last sunk down an heap of glowing ashes. And who would take this bare mis-shapen mass for the variegated populous world we once inhabited! There sunk at once your monuments of greatness!

* 1 *Corinth.* xv. 25.

† *Ibid.*, 26.

The palace of the mighty and the hovels of the mean, all your mounds and monuments disappeared like shreds of tow! One spire of flame stooped only for a moment to lick up like dust the riches of the Indies! one cloud of smoke just passed as a memento of the treasured spices of Araby the bless'd; then none so knowing as to tell the spot where Arabia once had been!

It is not without good reason that the world we inhabit must be rendered such a waste. When the head of our system swerved from his allegiance, it was as the severance of the chain that bound our globe to the Almighty's throne. The abode of man was in a measure cast out of the Creator's care; Satan was permitted to usurp dominion over it; and long has he been known as "the God of this world" and "the prince of the powers of the air." Hence the wild havoc the elements produce; hence so many vestiges of the Almighty's vengeance—the wrecks of the great deluge, the bleak memorials of Sodom's overthrow, the wasted beauties of the plain of Babylon; hence all those springs and monuments of woe with which the world is filled. They belong to the empire of havoc and anathema; they are signs of a world cast out from God's good empire! But they must not remain forever thus. Malice may dictate, but cunning shall not compass nor force secure the total subversion of a single province in God's great creation. Messiah was appointed to raise the world from the region of curse

and misery, and to restore it again, purified from all pollution and recovered from all wreck, to the rightful government of God its maker. He attempted it, as has been said, by becoming himself a second federative head, and raising it by his merit as it had a-foretime fallen through the demerit of another. And now he has redeemed it, he will melt it down. It shall not be degraded as it moves among the stars by one vestige of its former state; all monuments of the curse shall perish in that fire. And as of old the earth heaved up her green fields to the sun, when emerging from destruction by a world of waters; so, say the scriptures, she shall again present herself among the worlds of God, when Messiah shall remould her from the ashes of the conflagration. Again he will rechain her, redeemed and renovated, to the eternal throne; her elements shall no more run into disorder; no more shall her verdure be blighted by the curse. Nor shall it be a world without inhabitant: for "we," say the scriptures, "look for new heavens and a new earth wherein dwelleth righteousness."* Righteousness, strictly taken, implies a species of being both intelligent and accountable. And indeed it would be strange, if a world so vast and so triumphantly redeemed should be left to roll on in her course forever without inhabitant, a vast and gloomy solitude. Who shall inhabit it we pretend not to

* 2 *Pet* iii. 13.

determine. It may possibly be peopled with a new race of being; or it may remain forever a place of frequent visitation by the hosts of God's redeemed. Those cherubs whom an Apostle saw before the judgment seat may be the little children who, as prophecy foretells, shall lay their hands on the dens of harmless basilisks: those righteous who begirt the throne of the Eternal, may prove the holy visitants come down to view the scenes of their sin and their salvation. Be this as it may, this globe shall be forever rescued from pollution. No sin, no death shall it witness any more. "The last enemy that shall be destroyed is death." The myriads who must perish, and the devil that deceived them shall be cast into the lake of fire.* Death also, says the scripture, shall be cast into the lake of fire,† and to that dread province it shall be confined forever. There is living death: the death of all that is pleasing in sensation; the death of all that is cheering in reflection; the death of all that is consoling in remembrance; the death of all that is tender in affection; the death of all that is delightful in anticipation; the eternal death of all happiness and hope.

For no sooner shall Messiah have completed his great object, than he lays aside the character he had sustained for its accomplishment. These hosts so redeemed he presents forthwith before his father's

* *Rev.* xx. 10.

† *Ib.* 14.

throne: "behold, here am I and the children whom thou hast given me." This world, so remoulded, he restores to God's great empire. And order once restored to God's disordered universe, and presentation made of God's once banished children, the sceptre of Immanuel is laid aside at once: **AND NOW LET ETERNITY ROLL ON!!** Hell sees the movement when Messiah bends the knee; and all her legions make one sudden moan. That bended knee! that sceptre given up! Then God's creation has lost its "prince of peace:" no Saviour now exists, no advocate for sinners: the kingdom reverts to God the just and mighty, and hope is gone forever!! "Consider this, ye that forget God; lest he tear you in pieces, and there be none to deliver!"

II. LET ETERNITY ROLL ON. How shall I tell you, brethren, the measure of its years! How shall I unfold the destinies of this great universe, now freed from sorrow, guaranteed from danger, when death is cast into the lake of fire?

We cannot tell you the measure of its years; for it is duration without end. We cannot even sketch to you the destinies of this creation; for God who will mete them out is of unfathomable wisdom and infinite resource; and creation shall never say, he has done all that he can do for it. But this much we may attempt with safety and with certainty: Come, take post with me on this renovated earth; and while she wheels her course among the stars

of God, we can at least get a glimpse of those unknown fields of being through which intellect may expatiate forever; and we can obtain one measure of dimension so stupendous as serves well to take note of eternity as it rolls.

Our earth, we said, will urge her course among the stars of God. This is no fiction, no heightening of the fancy. Your sun is not stationary: not one star that twinkles in the firmament is fixed in absolute space. Were it so, nothing short of the exertion of continued miracle would keep it to its place; for the laws of gravitation, like the divisibility of matter, know no terminating point. That star would rush, infallibly, toward the nearest kindred body; all portions of this universe would tend to one-another, sphere driving against sphere, globe crashing after globe; till all nature became heaped in one pile of desolation. The law that regulates the movements of this earth regulates the movements of universal nature. All stars, like all planets, wheel in settled course around their several and far distant centres. And at this moment your sun is driving on, with all his planets, satellites and comets, to some far distant region, we cannot tell you where; around some distant centre, we cannot tell you what. But you may know the portion of the universe toward which we are driving. Now, early in the morning, when the sun's first beams begin to dim the form of "Ophiucus huge," those stars, which are just rising in the

north-eastern sky* are the ones with which our luminary hastes to make acquaintance. But they too are in motion; the whole heavens are in motion; you may trace the hosts of heaven in all their whirling movements, direct and retrograde; but you can only note their progress by tenths of seconds in the year.

Who can tell the extent of such mighty revolutions! Whose mind can grasp the immeasurable distances of the centres that control them! I—who am bewildered with the amazing flights of the planets and comets that belong to this system, my immediate home; I, who look with wonder on the Georgian planet as he wends his wintry way, and measures his long seasons by the eagle's term of life; I, who note the comet familiar to my home sailing past as the fresh acorn begins to shoot its sprout, then departing on its circuit only then to reappear when my acorn crowns the forest, the oak of a thousand years, and stretches forth his withered and thunder-riven arms to hail, as it passes, the acquaintance of his infancy—how shall I pretend to grasp the stupendous lapse of ages ere your sun shall have succeeded in displaying his yellow glories in those regions of immensity that lie near his circuit, and make good his return, for the very first time, to that point of his vast orbit where the voice of the Almighty bade him urge his course? God

**In the month of January.*

of magnificence, what a creation is this of thine! God and Father of our Lord Jesus Christ, how should our hearts thank thee that thou hast made it for thy creatures; and that thou hast saved us earthly creatures from the depths of unfathomable hell, and reserved us to admire such sights of glory!

Yes, he has reserved all the nations of the saved to wonder at these sights of glory. Through eternity the heavens shall declare his glory, the firmament still shew forth his handy work. And far be it from us to think that a creation constructed on a scale of such magnificence, that it may wear the stamp of the creator's all-sufficiency—far be it from us to think that this august spectacle shall be concealed from the scrutiny of so many happy beings so admirably calculated to understand and enjoy it.

Come, then, mount upon some pinnacle of the renovated earth; let the world be your chariot and all green hills its trappings, while you enter on this circuit to survey the works of God. Jesus Christ, the great interpreter, goes with you; and wheresoever he is there is happiness and heaven. He shall tell the names and unfold the several natures of the systems that you pass. Jesus Christ—so kind, so social, when he sat in some retired spot or on some mountain top in the midst of his poor disciples—Jesus Christ, now happy in the eternal salvation of so many glorious creatures—Jesus Christ shall take delight in developing their faculties, enriching their minds and ennobling every feeling of their

simple hearts, by telling tales of wonder about each system as they pass, and answering all their inquiries with a brother's love and tenderness. O who can tell the glories that will burst upon their view as our sun shapes his course toward the regions of the north! Who can imagine the mighty combinations, now dimly and partially scanned through "optic glass," that will present themselves to the more immediate gaze of the beings who have gone forth to survey the wonders of their brother's work, in the day when "all things were made by him!"*—Urge on thy course, thou sun of heaven, and all attendant worlds! drive deep—deep—into the bosom of immensity! These happy creatures, the saved of God's grace, the friends and followers of our Lord Jesus Christ, shall wonderfully extend their knowledge of creation, shall fathom rapidly the conceptions of the one eternal mind, shall bow in lowlier and still lowlier adoration, as they better comprehend the goodness and grandeur of Almighty God; till the least feeling heart become soft as any cherub's, the narrowest understanding comprehensive as Gabriel's, the least dignified presence commanding as archangel's.—Urge on thy course, then, rapid sun of heaven, and ye, attendant worlds! Ere you shall have measured the one half of your round, and began to circle back toward the other end of heaven, these happy creatures,

*John i. 3.

these monuments of goodness such as God displays, will have so far climbed the interminable scale of excellence that were a man of earth, as earth's sons now are seen, to meet with such a company, he would hardly recognize them as fellow creatures.— Complete thy circuit, glorious sun of heaven! let our travellers now mingle with some blissful company that they may have left behind. Vast has been their circuit, long has been their absence, but it was a single revolution of a mighty sun: it was but one such little year as eternity must always tell: indeed it noted but one hour of that eternal day.

Take, my dear brethren, some such measure of eternity. Let immensity be the dial plate, and each star in its course some circling hand to point out the hours of eternity as it rolls. Then tell me if the salvation of your immortal spirits is a thing of small account. Tell me if it was beneath the dignity of the Saviour to stoop lowly as he did, for his three and thirty years, to save so many wretches from the perdition of the curse, and lift them to such a height of dignity and bliss.

What dignity? What bliss? We attempted last Lord's day to portray the dignity allotted to the beings who rank in heaven's eternal calendar, as "the sons and the daughters of the Lord Almighty." We would gladly have depicted the bliss awaiting those whom the Lamb himself shall feed and lead by the fountains of living waters, and

whose fellowship extends not only to millions of wise and happy creatures, but to "the Father of Spirits," and to his Son Jesus Christ. In that attempt we fell far short of our own conceptions, far as these conceptions must have fallen short of the reality. How then shall we aspire to success to-day? If it were a theme too mighty when we portrayed the heavenly *state*, what shall be said of the task we undertake when proffering to depict to you the rising grandeur of that *state* of being, as its blessings are still enlarging through the endless succession of eternity's vast years! We have heard of a suggestion that mortal men might speak with "the tongues of angels*" in unfolding the wonderful ways of God; we have some where read of pencils "dipped in dyes of heaven" to picture scenes in their appropriate lustre. But neither tongue of angel, neither dyes of heaven, would prove sufficient to portray the scenes that eternity may present after many such revolutions as that which we have traced. An angel's language could at best be framed to utter the conceptions to which the creator's ways give birth, as already unfolded in the sight of his creation. Even dyes of heaven could serve no other purpose than to represent the lustre which the universe now wears under the forming hand of its creator. But men and angels, and the universe at large, are framed with capacities for making

*1 Cor. xiii. 1.

eternal progress. Progressive evolution is the universal plan. And if every thing we meet with in the world around us, if matter and mind, if every individual and all congregated masses, begin their course as germs, and unfold in slow progression; who can define the aspect of this young universe, now shooting as a germ in the midst of God's immensity, after it shall have been long fostered by his care, and become so matured as to express the full conceptions of its august controller?

What then are dyes of heaven, as dyes of heaven now are? What, but the first and slightest tinge of the protruded germ, that will be increasing day by day in depth and vividness till circling eternity shall present it in maturity. No angel's tongue, no dyes of heaven, could furnish us the measure of heaven's future bliss and glory, were these helps at our command. Not so aided, not so furnished, we can do nothing more than point you to the facts we have already named. The faculties of all the intelligent creation, all that you call mind and all that you call heart, are framed for an interminable series of evolutions. Look then at ETERNITY'S clock! Think of the interminable series of rounds almost interminable that every star must finish! Make the completion of every such round an epoch; and tell me how far creation will have unfolded its yet unseen resources, before that first grand period shall have terminated. With the succeeding epoch begin another computation; and tell me of the march

of many mighty minds, tell me what new ties will bind many tender hearts, in the progress of this second and almost endless period.

But we trifle, but we babble. This universe is in the hand of God omniscient and almighty. It is now, in all its parts, but a young imperfect thing. You and I must wait the progress of eternity, to dive into the conceptions of the eternal mind. Each new combination, each succeeding aspect of heaven's great society, must only be the platform of some succeeding plan. Thus shall the building rise, eternity's own building, like Babel's mighty tower, story upon story—story above story. Nor shall its glories or its grandeur receive their finish, till unfathomable wisdom has exhausted its resources, or the arm of the Almighty failed to match the conceptions of his mind.

And now, who that recollects he has himself a deep interest in all these future changes, will think lightly of the station whence only he can survey them in security and peace? Who will not learn to prize the gift of an existence that is to run parallel with the evolution of heaven's stupendous plans, and to be henceforward the cotemporary of every glorious creature to which the Almighty may give birth? It is not simply the *state* of blessedness and glory that gives value to existence; it is chiefly the consideration that it is an interminable state. It is not mainly the mould of this mighty frame of things that establishes its importance; it is the fact that all

creation is in an incipient state, and will be still unfolding--repeatedly unfolding--eternally unfolding--new beauties and resources of which no creature had a thought; and presenting itself under successive and amazing combinations of which no creature in the universe had imagined it susceptible. And we who are immortal as God's almost boundless universe, we who are to witness all its changes, as existence still runs on parallel with his eternity, we derive no small assistance from these revolutions of the spheres: for on them the mind can perch, as on little specks of land amid a mighty ocean, and there rest its wearied wing before it again stretch forward to other points more distant. O, could we frame our speech to delineate the changes that await the sum of things, the incalculable blessings that await the hosts of the redeemed, during one such revolution, we should deem our undertaking fully accomplished: we should expect to hear you saying 'God is great, and great are the destinies of his eternal kingdom:' and we should hope that each of you, taking measure of eternity by one of its vast years, would hasten even now to make your calling and election sure. But we cannot frame our speech to tell of things unutterable; and we know not how to leave you, though in attempting it we chatter, till we have lifted your conceptions to these unutterable things.—Drive on thou sun of heaven! thy progress must unfold to them the untold glories of the eternal world. Urge thy

course thou rapid sun of heaven! Many shall be thy visits to the recesses of the north, ere happy spirits, the saved of God's grace, shall have learned to guess the value of the existence they inherit, by comparing themselves and the universe around them with what it was and what themselves could boast, when first, in heaven, they began their long career.

But though with all the assistance we are able to derive from these measures of eternity we can do but little in unfolding the wondrous destinies of the holy and the happy, we do not labour under the same disadvantages in attempting to develop the full proportions of the curse. There all is darkness, all eternal sameness. No wonders burst on the astonished sight, no varied riches gratify the mind, no mighty combinations change the face of things, in that abode of death. Variety is blessing; even change of any sort were blessing; but in the lake where death the silent monarch reigns, no variety shall have place to bless the dwellers there.

Come then and take a measure for eternal night, and you may sum up the hours that are allied with that perdition from which Messiah proffers to deliver you. We will give you a larger measure for the heavy hours of Tophet than was just now furnished for whole years of bliss. The sun itself, and all the stars that spangle heaven's great vault, are but portions of a system incomparably more vast. They are our neighbour-stars, mere stragglers

connected with that mighty host that forms the milky way. That milky way is but a host of stars! too numerous to count, too distant to descry, their mingled light just shews a milky whiteness. And all these millions, these eighty millions of stars, form but one vast system; and all their movements refer to one great centre, a common centre of the assembled host. It is but a single host—a host assembled and stored in one small point. For far without the boundary of this mass of lights lie other milky ways, of which five and twenty hundred are now distinctly counted, as vast and perhaps more vast than that in which we move. And who can tell the sum of God's systems of creation!—Yet these mighty congregations do not lie beyond the circle of each other's influence. Every such assemblage must tend to every other, as planet tends to planet, and single star to star. Every such assemblage must be balanced by its movement around its proper centre, as planet or comet around its own particular sun. And thus one simple law pervades the immensity of space, and the whole creation sings as it whirls around together.

But you, who were just now lost in the attempt to follow the path of our own sun, as he urges his course toward the regions of the north—you who cannot measure the circumference of his orbit, nor find figures to tell the years in which he accomplishes one round—what will you do when you recollect that this vast round is still confined within

the limits of this single cluster which we call the milky way; and that this cluster has a motion, in common with other clusters, compared with whose vast sweep the orbit of your sun is reduced to a little point. What numbers will you marshal to calculate the period in which one such cluster, sweeping through immensity, shall return to the station whence it first departed? As the planets in their courses travel many a round before the sun which is their principal can make a single circuit, so each star—each sun—in its course shall travel many a round, shall often have visited the opposite extremes of the mighty congregation, before that congregation, obedient to the law that controls the smaller systems, shall have traversed one degree of its amazing orbit.—Now, *now*, you have a measure for eternity! now let misery count the hours of her duration! Let every revolution of these clusters round that point which regulates the movements of the marshalled universe tell an hour from eternity's own stores. Once more let immensity be the dial plate you note: let the sun in its course tell the minutes of eternity; let the revolution of the whole creation point you to the lapse of its hours.

And, now, who can calculate the mighty mass of woe, when all that we saw of Tophet presses on the spirit through an endless series of such amazing revolutions! No dweller there can note the movement of your sun. The provinces of cre-

ation may finish many a round; but in Tophet all is darkness as well as sorrow and pain. Oh, let some mighty spirit, now only mighty to endure, cry out for the completion of one such revolution—hope the only sad change that eternity affords him, or ever shall afford, the termination of one period of interminable suffering. Long must he wait ere this Jubilee shall come. Many will be the movements the universe must make, and many the joyous changes among happy spirits of heaven, stars shall go their circuit a thousand times repeated, ere these mighty congregations shall have finished their first round; ere an answer can be returned to the question often urged from the realms where no one sees, “watchman what of the night?”—“watchman, what of the night?”—‘Cease, troubled spirit,’ at last some hollow voice responds—‘cease troubled spirit: the first grand revolution of God’s universe is finished, the first grand period of thy suffering is completed, THE CLOCK OF ETERNITY STRIKES ONE.’

Oh many are the changes the universe shall witness, and wonderful the progress all happy souls shall make, before a second answer is returned to such a question, ‘cease, troubled spirit: the clock of eternity strikes two.’

And will you, my Dear Friends, still trifle with eternity, and build all your calculations on your three score years and ten? Will you still look on me as some meanly selfish being, when I “pray you

in Christ's stead to be reconciled to God," and press to your very lips the cup of his salvation? You hear him ever saying, "Believe and be baptized:" you hear him still repeating, "Take my yoke upon you." And you, foolish creature! unhappy, erring creature! you tell the master of this magnificent creation, you say to the controller of these amazing destinies, that you hope to be saved without the water of his baptism; and that you are ashamed or afraid of the cup of his new testament.

CLOCK of eternity, strike ONE! Oh before its wheels shall have made the progress of one minute, before our own little sun shall have run half its little circuit, the question of your destinies will have been forever settled, and such memento of eternity cannot move you from your place. "TO-DAY, if ye will hear his voice, harden not your hearts." *To-day* resolve to fulfil the whole commandment of the Saviour. Lift up your cry to him: seek forgiveness in his blood; seek the baptism of his spirit; seek the fellowship of saints; seek all that his wisdom has appointed in his church: and no longer have the madness to risk your eternal all on that partly christian, partly heathen course which so many of you pursue. Little children! we invite you to a Father—he is the Father of ETERNITY—who will make you far more happy than you have ever hoped to be. Children of the Gentiles! we invite you to a Father who will receive the veriest stranger as the dearest child of Abraham. Not-

ing is more practicable than your salvation *now*. Your only work is to believe on Jesus Christ;* your only preparation a desire for his salvation.† Nothing can be more hopeless than the salvation of immortals, when once the conquering Saviour shall have delivered up the kingdom. — He then lays aside his office: he is no more a Saviour: he bids eternity roll on.

And now, my dear friends, once more—one effort more to pierce that “rind of Leviathan” and set your spirits free—AND THEN, if all the solemnities of the judgment cannot move you, if all that is perdition in *Tophet* cannot move you, if all that is joyous in *heaven* cannot move you, if all that is stupendous in eternity cannot move you,—why then—LET ETERNITY ROLL ON! But we cannot leave you thus. Long have we hoped, and often have we prayed, to build here a glorious church; a church composed of spirits ardent as the seraph, pure as heaven’s own cherubim, and lofty as arch-angels that bow before God’s throne. Ferribly have we wished that *we*, even all of us, whose hearts are now so firmly bound together—that you, who are plainly becoming attached to one-another because you meet together in this peaceful house of prayer, and that I, whom when “sick and a stranger” ye took in—ferribly have we wished that hearts so bound on earth may grow in their attachments through eternity’s vast years: and that long and

*John vi. 29.

†Rev. xxii. 47.

much as we mingle with the nations, the saved of God's grace, and frequently as we consort with mighty cherubim and beings of other worlds, yet have we wished that *we*, even all of us, "built up together in our most holy faith," may together revisit earth and together move through heaven, a little band of most peculiar friends.

Once more then we will unfurl the banner of the cross. That one-starred banner, the glorious "star of Bethlehem," (God himself so helping us) shall glitter to the sun. And if—when we bring Messiah's salvation near, if—when we have shewn you how readily, how speedily, how certainly you may attain to a happy destiny for that eternal world—if still you will not hear us,—WHY THEN—O my brethren, may God Almighty bless you!—THEN, CLOCK OF ETERNITY! STRIKE ON!! *Amen.*

SERMON V.

MESSIAH'S MESSAGE.

“It behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.” LUKE XXIV. 46, 47.

IN our meetings with you, from week to week, my dear brethren, we have often called to mind that prayer of David, that he might see the beauty and the glory of Jehovah in his sanctuary, as it had been seen of his people in ages that were past. We know not what are the feelings with which most of you have taken your seats this afternoon; but nothing is more certain than that we seldom realize the important question awaiting our decision every time we enter the sanctuary of the Most High. That minister must be shamefully ignorant of his duty, or unfaithful to his trust, whose every dis-

course may not be more or less resolved into the proclamation of "repentance and remission of sins" *in the name of Jesus Christ*: and that people must be exceedingly inattentive to their interest, who have yet to learn that every time they hear this message of their peace, and refuse to profit by it, they, with their own hand, set the seal to their own perdition.

You have not, my dear friends! I know well that most of you have not been in the habit of viewing matters in this serious light. You regard the efforts of the Christian ministry rather as exhibitions of human taste and genius, than as authoritative proclamations of God's great salvation. You limit your expectations to instruction and delight, without laying to heart that the offices of the sanctuary are ordained of God as the great mean of salvation; and that it is probably from the pulpit his mighty arm will reach you, if ever you are made to inherit that salvation.

We have lately unfolded to you the eternal destinies in which you are speedily and certainly to share. You have seen the horrors of ever-burning Tophet. You have wondered at the magnificence of God's great salvation. Did you know that within this hour your own allotment was certainly to be settled for that eternal state—that you could not this afternoon depart these walls without wearing on your forehead the seal of God's salvation, or the fatal mark of final reprobation—what solemnity

would at this moment sit on every countenance! with what eagerness would you catch the message I am about to announce to you! Every ear would be open, every eye intent, every heart alive; and an awful grandeur would seem to shroud this stand. And have you, then, never thought of it, that on the morning or afternoon of some Lord's day this question will probably be settled in this very way? Have you not reflected, that if, when we urge you to lay hold on God's salvation, you still neglect to do so, that very negligence is as the choice of reprobation? Have you not yet laid to heart that a compliance with the requisition to "believe with the heart" on the Lord Jesus Christ, and to confess him with your lips, must be your own formal and immediate act; must infallibly take place, here or elsewhere, sooner or later, by night or by day; or you *never can* be saved? And are you yet to learn that God's Holy Spirit will not always strive with men; but that if you still resist the feeling which sometimes inclines you to do the thing at once which duty and safety dictate, if you thus "grieve," "resist," "quench," *insult* the Holy Spirit, he will infallibly desert you and leave you to your fate. And then the heart must inevitably settle down, cold, careless and callous, till that dread moment when the string of the fell archer shall twang in fearful sort, and the poison of his arrows rankle in your breast.

Yes, friends, there must be some occurrence,

some word that you will hear in the house of God, or some movement of the feelings in some other way occasioned, that will impel you to the Saviour, directly, eagerly. Or the alternative must take place: you still neglect or refuse to make application to him, till he swear in his wrath that you shall not enter into his rest. And *then*, though you lingered out the age of a Methuselah, you are certainly gone forever.

We attempt, this afternoon, the conclusion of that appeal to all that is tender and intelligent in your nature, which we had for some time past been projecting as a last effort to accomplish among you the great object of our ministry. And it is not at all impossible that the decision you may enter up before you leave these walls, will settle the question of eternal life or death for several who now hear me. Hear then as for Eternity. And may the God of grace so order it that it shall be for
LIFE ETERNAL.

We select for your meditations the final instructions of our Lord to his Apostles. They were given with much solemnity, and in a moment of deep interest. For no sooner had he commissioned them to proclaim salvation, in his name, than he led them forth from Jerusalem as far as Bethany; and there lifting up his hand he gave them his last blessing; and while blessing them he was caught up into the presence of his Father. There is therefore meaning, there is *feeling*, in the charge 'pro-

claim *in my name* salvation to all nations.' It is not merely a charge to declare among all nations how God can be just and the justifier of the ungodly believing on his Son. It is a commandment to proffer directly and authoritatively the great deliverance that has been achieved: it is as "ambassadors for Christ" and as acting "in Christ's stead"* to say to all men "be ye reconciled to God;" and to tender to them freely, on the behalf of Jesus Christ, "*in the name*" of Jesus Christ, the pardon and the righteousness on which alone the reconciliation can be grounded. The gospel of salyation is therefore a message, an authoritative message, it is MESSIAH'S MESSAGE to the perishing of all nations. And we who are entrusted with it woefully miscarry in the fulfilment of our trust, if we do not so frame it "as though God, *the Saviour*, did beseech you by us" to come at once and be reconciled through him.

It does not comport with the main object of this exercise to notice at any great length the principles involved in the former part of these instructions. They have been submitted to you frequently, and in many a form. We will sketch very briefly

I. The reasons wherefore "it behoved Christ to suffer, and to rise from the dead the third day."

And

II. The principle on which "repentance and

*2 *Corinth.* v. 20.

remission of sins should be preached in his name.”

And then

III. We will notice the encouragement held out “to all nations” to apply confidently to Messiah for salvation.

I. “It behoved Christ to suffer, and to rise from the dead.” We know not how to give the reasons wherefore the sufferings and resurrection of the Saviour were indispensable to our salvation, within the narrow limits to which we are necessarily restricted. There is, however, one consideration connected with this subject that speaks volumes in behalf of the declaration here made. The scriptures always speak of it as an act of sovereignty—and it was an act that demanded and still demands the tribute of unceasing and unutterable gratitude—that the Saviour did not take upon him “the nature of angels,” but united his destiny with “the seed of Abraham.” Unless it be a few visionaries who fritter away the scriptures at will, and, virtually at least, deny the necessity and even efficacy of Messiah’s interposition in behalf of the human race, there is no one who thinks or speaks of the salvation of fallen angels as an event even to be hoped. We know that they are “reserved in everlasting chains, under darkness, to the judgment of the great day.”* And further than this we know nothing of their destiny, except only that we are informed

**Jude 6.*

in the only authentic exposition of the divine counsels, that "the smoke of their torment ascendeth up forever and ever."* If it should be inquired why these fallen spirits are thus cut off from all hope; the more immediate and natural answer will be that no Saviour has been provided for them. If this answer does not satisfy, if the inquiry be urged why they do not rise from their hapless condition by their own native energies; the fact that they have not and that they never will do so should go far towards satisfying us that it is a task above their powers. Here then is our whole answer: no Saviour has been provided for them, and they cannot save themselves. They have no hope; and the only prayer a devil was ever known to utter was that he might not be tormented before the time.† The fact, as has been said, speaks volumes on the importance of the Saviour's mission to our unhappy world. If beings of such intelligence and experience, possessed of such stupendous powers, and aided in every sense by the recollections furnished from their former state, still lack the knowledge, or the will or power, to attempt the recovery of the glory they once inherited; if they know no method of escape from torment except only to pray that it may not come too soon; if hopeless perdition be the lot of spirits of heaven when once fallen from their high estate: then what is man, poor feeble man,

* *Rev.* xiv. 11 & xx. 10. † *Mat.* viii. 29. & *Mark* v. 7.

this inexperienced spirit and lump of brittle clay, that he might achieve what no angel ever hopes, although the Son of God had never been known among us as "the seed of Abraham" too!

So far is it from being practicable for human beings to restore themselves to innocence and a state of favor with the God of purity, that, as we are told in language sufficiently intelligible, there was in fact no possible way in which God himself could save us but through the assumption of the nature and responsibilities of man by the Son of God. "If," says the Apostle Paul, when attempting to dissuade the Galatian church from seeking salvation without reference to the sacrifice and obedience of the Saviour, "if there had been a law given which could have given life, verily righteousness should have been by the law."* You will mark the general assumption on which the Apostle predicates this conclusion: all the judgments of God, all his allotments to any of his creatures, must be dictated by righteousness. We will weigh this assumption hereafter. But what is the conclusion founded on it by our Apostle? It is that the Son of God has not made a needless sacrifice: it is that his God and Father inflicts no needless pain. He says that if man's salvation could have been possibly made to comport with the law of eternal righteousness on any other principle, on that other prin-

* *Galat. iii. 21.*

ciple the plan of our salvation would most infallibly have been framed. The wise and good God would never have weakened the sanctions of his own law, would never have taught the universe to look on pang and degradation as things of so little consequence that his own Son could needlessly volunteer to brave them; as must really be the case if the degradations of his life and the agonies of his cross were needlessly interwoven in the plan of our salvation. No, it is not the fact. We do not limit the resources of the all-sufficient; the scriptures being judge, the constitutions of the Most High, the nature of the law to which he at first subjected human nature, created this restriction. They imposed a necessity for the substitution of Messiah in the room of sinners, if ever they were to be saved in consistency with righteousness. Who could have restored innocence to millions of beings, polluted and guilty as are the sons of men, if Messiah had not done it? Who could have sustained the wrath of the Almighty, overwhelming as we have witnessed it in the garden of Gethsemane, if Messiah had not done it? Who could have stood guiltless under the fearful desertion of God's Holy Spirit, as was exemplified when Messiah hung upon the cross, unless himself had done it?

And yet all these things were indispensable to the salvation of every human being. What says the law? "The wages of sin is death:" "the soul that sinneth it shall die." Such are the declara-

tions of the scriptures. It is surely, then, no extravagant assumption to take it for granted in the face of a Christian congregation that this is the law of God. We receive the bible as the annunciation of his will; and thus the bible has it. Admit then for a moment the correctness of those who in raising high their pæans to the divine supremacy, think they do God service while asserting his competency to relax or remit the penalty of his laws at pleasure; and mark what follows.

1. You suppose that goodness may often dictate the remission of the penalty which righteousness and sovereignty had attached to every crime. Then does it follow that the exercise of God's goodness being in every such case incompatible with the dictates of the law he had promulged, the law must be abrogated that goodness may have its sweep. God has in wisdom, God has in righteousness, promulged a law, ordained a penalty, against which his goodness lifts up its protestations. And the law must be for the moment virtually rescinded, the penalty of righteousness must not be exacted, that goodness may triumph in the deliverance of the victim. Now to what conclusions would this assumption lead, with reference to the character of the Deity himself? Evidently to these, among a variety of others: that the divine administration is far from being perfect; that the divine wisdom is by no means unimpeachable; that the divine righteousness is not maintained inviolate. Would you call

that administration perfect, which must be incessantly merging or violating in point of fact some one of the principles on which it is avowedly carried on? Would you call those constitutions wise, which it is held wise and good for their very author to trample under foot? Would you call that decision righteous, which violates every provision of a professedly righteous law?

2. If God may release or remit at pleasure the penalty of his law—if he *may* do so, if he *does* do so—then it also follows that for the better government of his creatures he has established an order that reflects very little credit on his sincerity. “He is of one mind, and who can turn him?” Consequently he is held guilty of publishing threatenings which he *never intended* to execute in any of those cases in which the penalty is remitted. He has therefore chosen to resort to a system of empty threatenings, and of inefficient ordinances for THE BETTER GOVERNMENT of his wide creation. No; not for the government of the whole creation: because all that is inanimate, all that is least important, in itself considered, is governed by immutable law. It is in the case of the moral and intelligent creation that he adopts this less dignified and less perfect form of rule. And does it involve no impeachment of the divine perfections to brand with insincerity the character of the Most High? Is it in nothing derogatory to the glory of his character to impute to him these devices for the government

of his creatures which always reflect dishonor even on human beings? If in them it testifies imbecility, as well as insincerity, what does it testify when found in the Supreme?

3. Finally, what is to be said for the honour of God's truth, if the penalty is in any case remitted in the way supposed. Nothing can be said for it. He ceases to govern the universe in truth, if he says that he will inflict the penalty of sin, and yet does not inflict it.

No. "Let God be true, and every man a liar." If death be once announced as the penalty of sin, sooner shall the glory of creation wither, sooner shall Tophet become so "deep and large" as to embosom this whole universe, than the Creator will forfeit the honours of his truth or tarnish the lustre of eternal righteousness. Shall he who made creation with a word, he who produced it to display his glory—shall he be so unwise, so unskilful, so misguided, as to let creation work the disappointment of his plan! the perdition of his glory! Atheism, blank atheism were wisdom and piety, compared with such a thought. It might not, could not be. "It BEHOVED Christ to suffer:" to endure that very death which is the penalty of sin; the sorrows that shook him as he passed the brook of Kedron, the agonies that bowed him when he fell prostrate in the garden, the horrors that overwhelmed him when he cried out upon the cross; or "the wages

of sin" had never been exacted: the hope of salvation had been a stranger to our race.

It were easy to arrive at a similar conclusion in relation to that positive righteousness as well as perfect innocence, to which alone the recompense of life belongs, and which never has been exhibited on earth, but in the life of him who "did no sin," and who accounted it even more than his meat and drink to do his Father's will. And it were easy to demonstrate that we arrive at no more solid foundation for our hope, by rejecting that sacred page which reveals alike the law that condemns and the deliverer who redeems us "from the curse of the law." View the matter as you will, one truth remains undeniable: it is necessary to a government absolutely perfect, that it be administered in all cases without respect of persons; and that the award be in every case precisely the thing that righteousness itself would dictate. But the blessings of the innocent can never be assigned even to the penitent transgressor, without involving some respect of persons! nor can the meed of guilt be ever withheld in mercy, without the glaring violation of the dictates of righteousness.

But our object this afternoon is not so much to make out the impossibility of salvation in any other way than by the faith of Jesus Christ, as to shew you how readily you may yourselves obtain "repentance and remission of sins" by that new and living way. Of the sufficiency of the Saviour his

resurrection is the pledge. For if it were indispensable that he should bow his head in death, in as much as death is the penalty of human transgression; "it behoved him" also "to rise from the dead," when the penalty was exhausted, in order that all men might have assurance of the fact of the exhaustion, and see that "death hath no more dominion over him." He remained sealed up in the house appointed for the children of mortality so long as was necessary to give assurance of his actual decease: and that end answered, he must no longer slumber; he must "rise from the dead."

II. It is well, my dear friends, that we need not, at this time, devote many moments of our attention to the second part of this discourse. You have often heard from this place that "God is in Christ reconciling the world unto himself, not imputing unto men their trespasses:" and it is this circumstance that lays the whole of the foundation for that "repentance toward God and faith toward our Lord Jesus Christ" which we have it in commandment from the Saviour to enjoin. What would it avail that you have pondered so intently that great and dreadful day in which "the dead, small and great," shall stand before Jesus Christ: what would avail the fearful sights you witnessed in that dark region where hope is a stranger, and happiness a shadow, only to be remembered as a shadow that once had been: what would it avail that you wandered for an hour among those seats of

bliss, where "glory, honour and immortality" are found, free as the air and diffused like the light of heaven: what would it avail that you weighed these opposite destinies in the balance of eternity, and stood aghast while your eye took measure of the beam—that beam so great and dreadful—that, mighty as it is, seemed to bend beneath the weight of these amazing destinies:—what advantage could possibly result from your attention or from my painful labours, if the story of Messiah's life and sufferings has no more bearing on your life and destinies than any other "tale of the olden time"? But the gospel of salvation is not merely a tale of wonder. It is designed, it is calculated, to bear most powerfully on the *lives* of human beings; and wherever it is proclaimed it will infallibly alter, either for the better or for the worse, the everlasting condition of every one who hears it.

The first thing we are commissioned to proclaim to the nations in the name of him who was crucified at Jerusalem, is "repentance toward God." By repentance you are not to understand merely that sorrow and regret for past offences to which in common colloquy we restrict the application of the word; but rather that complete and universal change in the objects of our pursuit, in the tempers of our mind, and in the tone of our feelings, which of right ought to spring from clear apprehensions of eternal things when presented as objects certainly and readily attainable through the faith of Jesus

Christ. If our lot had been cast in any land of paganism where the honour due to God is lavished on every idol, and where "an horror of thick darkness" settles on the grave and on all beyond the grave; then it would be in some sort reasonable to limit all our wishes to the present life, and to square our conduct by maxims altogether worldly. And favored as we are with the light of revelation, if it taught us nothing more than to recognize the being and to acknowledge the authority of "the only true God," or if it brought to our knowledge the salvation of Messiah as a blessing with which many of our friends and neighbours were to be crowned, but in which we ourselves had no prospect of a share; then, the Apostle Paul being judge, it would still be good philosophy, "let us eat and drink, for tomorrow we die." But, surely, if we announce to you a common salvation; if we are the heralds of a Redeemer who "is able to save them to the uttermost that come unto God by him;" if "there is none other name under heaven given among men whereby we must be saved," so that your only hope of safety lies in attaching yourselves to him; and if no degree of ignorance or guilt, no circumstances of age, or youth, or infancy, no one thing—no many things that ingenuity itself could conjure up, debar you from applying; then it is folly to hesitate, it is madness to delay. You should "*repent;*" change all your views and feelings and plans in relation to the great question of your happiness; and,

“seeking first the kingdom of God and his righteousness,” cast yourselves at once, like the blind and the lepers and the lame in Israel, at the feet of Jesus Christ.

But far be it from us to exclude from the idea of that repentance which is thus to be proclaimed, in the Saviour's name, among all nations, any of those feelings of regret or compunction that spring up naturally in a heart once more made “right with God.” All such feelings, however, are of spontaneous growth. We cannot feel because we deem it to be our duty to feel: we cannot compel the current of the affections. The attempts so often made to *create* these feelings of compunction and regret, as a mere matter of propriety and duty, are worse than idle; they are absolutely hurtful. That kindly flowing of the heart, that just and keen self-reproach which it is proper we should feel because we are offenders, is only to be expected as the result of confidence restored between us and our Creator. So long as we fear him with a slavish fear, so long as we do not love him with child-like tenderness, the ingenuous sorrow of a repentant child is not to be expected from us. It is not in nature that we should regret the offence in any other point of light than as it exposes us to danger. It is not in nature that we should even hate—indeed that we should not rather love—the offence that may have exposed us, if we have found happiness in it, and have known nothing of happiness in the way

of righteousness and in the fellowship of God. To attempt therefore in the first instance to cultivate such feelings as a matter of duty, and with a view to render our application acceptable to the Saviour, is to begin at the wrong end. It is our sinfulness, not our penitence, that renders us fit objects of his notice; he is himself "exalted to give repentance as well as forgiveness of sins,"* and it is the burden of this message which we are to deliver in his name that you come to him for every proper feeling, come to him for repentance, as well as for pardon and eternal life. Let the conscience once be sprinkled with the blood of Jesus Christ; hear him once say to you, 'son, daughter, be of good comfort, thy sins be forgiven thee;' learn to know the goodness and tenderness against which you have trespassed; learn to scan your follies in the light which is shed by the hope of life eternal; let love—the love of God, sit in judgment on your trespasses; and then you will be sorry for them, and abhor yourself, and repent in dust and ashes. But to attempt the cultivation of such ingenuous feelings as a preparative to your application to the Saviour, is to attempt a thing impossible. These are feelings that never consort with apprehension or dismay. It is kindness that generates them, not eternal judgment: it is high and hallowed hope and heaven-descended peace that foster them, and not goading anguish or haggard desperation.

*Acts v. 31.

Nor are the inducements to repentance, in the former acceptation of that word, less strong; nor does it flow less naturally from an hearty compliance with the Redeemer's message. If he has given commandment to the nations to change their views, their feelings, their pursuits; he has accompanied the mandate with reasons that commend themselves to every understanding, and with inducements which if rightly weighed must determine the choice of every heart. It is not our present business to detail to you these reasons and inducements. They are to be found in all you have heard of judgment, of future misery and happiness, and of eternity with all its revolutions. They are to be found in that other portion of Messiah's message in which he tenders to the nations the remission of their sins.

This proclamation of pardon to the nations, individually, universally, is grounded on the all-sufficiency of the Redeemer's obedience and sacrifice. The principle on which the pardon is communicated, and the way in which alone we can successfully apply for it, are of course to be learned nowhere but in the volume which contains the message; inasmuch as the persons who were first charged with the delivery of it have long since disappeared from the walks of men. The principle on which forgiveness is offered "in the name" of Jesus, "to every creature" is often stated, especially in the writings of the Apostle Paul; and the manner

of its application more than once illustrated by an example of which all nations daily feel the reality and power: "as by one man's disobedience many were made sinners; so by the obedience of one shall many be made righteous."* Our first Father stood the federative head of this great system; and the whole world takes the character of its destinies from him. The first offence, small as it may appear, considered in itself, and limited as were its more immediate effects, yet, like some mortal poison introduced into the veins, corrupted the whole mass. Extend or modify the system as you will, let its mass be augmented a thousand or ten thousand fold, you only extend the limits through which the poison may take its range; you augment its quantity; you increase its virulence. The multiplication of men, we know, does not lessen their depravity, nor diminish their responsibility on the score of "the sin original." The full effect of the first offence comes down on every person; and every one sustains the total of the guilt. And it is in the commencement of their being, and in consequence of their connexion with the father of our race, that they become sharers in the taint of the all-pervading poison; and in the guilt which gave it range.

Exactly so, says our Apostle, does Messiah's salvation operate. He too is constituted a federa-

*Rom. v. 19.

live head: he is the second Adam. He has obeyed the law; he has endured the penalty: and now he invites into union with himself all who are wearers of the common nature. His own holiness shall be as efficient to purify and save, as was the pollution of our first father to corrupt and destroy. And the merit of his obedience and the efficacy of his blood shall come down undivided on every soul that cleaves to him, on every member of his body, as guilt first descended on every soul of man who traces his existence up to the first transgressor. .

But in order that the forgiveness and sanctity may reach you, you must become a member of Messiah's body, a portion of the system which he heads. It is to this end we are commissioned to proffer pardon "in his name," and to proffer it "to all nations." We are not authorized to say, and we do not undertake to say, to any creature under heaven, that this forgiveness is already theirs, or that the Saviour died for them. But we are abundantly authorized to say that he died for that great assemblage of which he is called the head; that his merits come down upon them as his own children, precisely as Adam's guilt and misery come down upon *his* children; and that if we will unite ourselves in the way of his appointment with the assemblage which he heads, his merits shall cover us, shall cover every creature, as corruption covers and death pervades the still increasing mass connected with the first Adam, or as the merits of the Saviour cor-

er those who are now his people. We are authorized to say "to every creature" that the merits of the Saviour are sufficient for them all; that he is abundantly able to extend salvation to them all; and that all are equally strangers to him and his salvation, till they become united to him by the Spirit of his grace. We are authorized to say to every creature that no one is admitted to share this great salvation on the ground of their names having always had a place in the covenant of God's peace; and that no one is prevented from sharing in this blessing on the ground that no covenant provision is made in their behalf: but that all who inherit, do so on the ground of their union with him with whom the covenant stands fast, and are then and not till then known as parties in that covenant when one with him who was originally a party; and that all who are now "strangers from the covenants of promise" may be made parties to it too by a similar union with the living head.

It is idle, then, and a great deal worse than idle, to be eternally holding back from the fountain of Israel, and perplexing yourselves with those crude and erroneous metaphysical discussions which so laboriously confound the declared plans and secret purposes of God; the constitutions he ordains for the government of his creatures, and the results he intends producing by the operation of those constitutions. He has sketched the plan on which alone he will compass the salvation of any sinful man;

he authorizes salvation to be proffered to all, to be proffered in the name of Jesus; and he makes it plain in many ways that his plan is fully adequate to compass the salvation of all to whom he offers it. What more would you have? Assurance that your name is already enrolled on the list of those who are in covenant with God? He has not said so. He has no where said that any name is appended to that instrument, that any mortal is a party to that covenant, who is not at the same time one with Jesus Christ. He invites you to become one with Christ, that the fact of your union may interest you in the covenant which was made with Jesus Christ. If you are in him, you are in the covenant of his peace. If you are out of him, rest assured the covenant knows you not.

My dear friends, we are trifling with the Saviour who has sent us the message of his peace, and we are trifling with all that is precious in our hopes, while we go on in this way. Why do you stand crying "the time is not yet come—the time is not yet come?" Why do we so often hear you saying that nothing can be done till a change is wrought from heaven; and that nothing remains for you but to stand as you are, and go on as you are going, till that happy change take place, if, indeed, it ever shall take place. If it do not take place you are lost, as certainly as God lives.—But tell me! Would not those lepers in Israel have been fools, if, when they heard report of Messiah's works

of might and mercy, they had hesitated to apply to him, on a similar principle? Would not the paralytic and the lame have played the fool, if, when Messiah said to them "stretch forth thine hand," or "rise and make thy bed," they had argued, as you do, from their own weakness, and refused to make the trial? Never then had leper been cleansed in Israel's coasts; and never had the helpless been restored to wonted strength. Is it from the word of God you learn that "the time is not yet come"? The Saviour says "TO-DAY." He never tells you of *to-morrow*. The Saviour pledges his own might: he lays no stress upon your weakness. He bids you come at once: not stay till you have acquired repentance, or earned some claim to the remission of your sins. He is exalted, say the scriptures, "a prince and a Saviour; to give repentance to Israel and forgiveness of sins:" and you are to come to him for these as for every other thing. He has promised the gift of his Holy Spirit to those who ask him: and you are to solicit that gift as well as every other thing. He bids you come to him to-day, he is calling you every day, he is stretching forth his hand *all the day* and calling you: and it is madness in you to say that "the time is not yet."

It is thus we proclaim "repentance and remission of sins, in Messiah's name, among all nations." And if any one be found of us who thinks his time is not yet come, if any one be found who thinks he

can never obtain an interest in the Saviour, we arrest the erring footsteps of the first; we gather the outcasts from "the highways and the hedges;" and we "compel them to come in." For

III. This "gospel of the kingdom" is to be proclaimed "among all nations." Or, as we have it still more emphatically stated in the conclusion of the gospel by Mark, salvation by Jesus Christ is to be offered to "every creature." Of all things connected with the gospel of salvation, this is the article we are most backward to believe. It is no difficult matter to become convinced of the necessity for Messiah's interposition. It is still more easy to believe that he is fully able to accomplish in every case every thing that he proffers to do for the perishing nations. And it is with readiness we concede that his arm has been frequently and successfully stretched forth for the deliverance of many of our fellow-men—even of multitudes whom we personally know. But to admit his readiness to save ourselves, even when we concede his ability to do it; to believe that even now he is stretching forth his hands and declaring that he is ready to grant us his salvation; to believe that we may come to him exactly as we are, unsanctified, unjustified, "with all our imperfections on our heads," and receive without any previous amendment or desert of our own, all that is comprised in his eternal salvation: *these things* we are not disposed to credit.

And thus we stay away from the fountain he has opened, and so are never washed; and thus refuse the prescription of the great physician, and so are never healed.

Did they who crucified him, and shook their heads in scorn, do so? Did the myriads of the Gentiles, who embraced at the first word the gospel of salvation, calculate in this style? Are you then wiser than they were? Or rather do you think the prospect of salvation less certain and encouraging than was presented by the Saviour to those who first embraced it?—To whom? Say, to whom?—**Hear the message of Jesus Christ. He has sent it to all nations. And that all nations might have assurance of his readiness to save them, he fixed upon Jerusalem as the spot where the communication of these glad tidings should commence. "Preach," said he, "repentance and remission of sin IN MY NAME among all nations, BEGINNING AT JERUSALEM."**

And who that reads the Bible cannot tell how very unworthy was the city of Jerusalem of such distinguished mercy! JERUSALEM had been chosen at an early period as the site of God's own temple, the place to which all the tribes of Israel must come up to worship him. JERUSALEM had been favored with means of instruction more extensive, varied, and steadily prolonged, than any other spot in Palestine, or in the world. JERUSALEM had been distinguished by many great deliverances, when all the plains were desolated, and the villages and

other cities had been left to smoke in ruin. JERUSALEM was the point to which Priests and Prophets gathered, and to which the mighty Saviour directed his chief efforts.

Yet JERUSALEM, thus pre-eminent in distinctions and privileges, stood still more pre-eminent in the impieties which defiled her. Rarely had it happened, in the history of the church, that the idols of the heathen usurped the honors of Almighty God, but that in *Jerusalem* the idolatry began. Rarely did it happen that self-styled prophets misled the self-willed people, but that *Jerusalem* stood foremost to support them in the wrong, and in *the city of Jerusalem* they found a welcome home. Never did it happen that malice sought and cruelty was glutted with the blood of a true prophet, but the *city of Jerusalem* was made the scene of slaughter.* And if ever truth has fallen in the streets, if ever the barred gates hindered equity from entering; *Jerusalem* was the city in whose streets the truth has fallen, the gates of *Jerusalem* were barred against all equity, her priesthood and her magistracy trampled on all law. When "the hope of Israel" came to shew salvation to the nation, the villages were glad, the towns received him cheerfully, the "fields and every tree rejoiced" at the presence of Messiah: but when he expounded his gospel in *the city of Jerusalem* the scribes and the priesthood

withstood him to the face: when he raised up the dead in the neighborhood of *Jerusalem*, they regarded it as good reason for compassing his destruction:* and at length, when he entered that city for the last time, it was the simple multitude that lifted high their pæans, it was while yet in the country that they strewed the way with branches of the palm, and cried "hosanna to the son of David," and it was *the city of Jerusalem* that so speedily changed their tone. It was *Jerusalem* that instigated the giddy mob to cry, 'crucify him, crucify him.' It was the people of *Jerusalem* that wagged their heads in scorn, 'ah, thou that savedst others, thou canst not save thyself.' And when at last Messiah bowed his head in death, the inhabitants of the villages raised their useless plaint; even pagan soldiers dare assert his innocence; the hosts of heaven stood mute in fearful expectation; the sun withdrew his light; earth trembled to her centre; all nature "gave signal of the general woe:"—but *HELL* and *JERUSALEM* rejoiced.

And who then will suppose that *Jerusalem* had any title to share in these glad tidings? *Jerusalem* where alone the prophets of the Lord had ever perished by the hand of violence! *Jerusalem* that first abused then crucified the Saviour! Yet he does not overlook the people of that city because they had so outraged him. He not only transmits to them

† *John xi. 46—53.*

this message of his peace; but he sends it to them first, and by the earliest opportunity. But it was not merely for their own sakes that he did it. He thereby gives assurance to all people under heaven how free and how mighty is the salvation he proclaims; when thus, in the very outset, he makes proof of its efficacy on the people of *Jerusalem*. The salvation to be announced and to be accepted through all ages, is in every case presented as a "common salvation." Its efficacy is of course limited to those who embrace it. But that efficacy is not doubtful, the operation is sure, upon all who do embrace it. And the warrant to lay hold upon this common hope is co-extensive with the race of man. There is no particular warrant for those who accept the offer; no particular exclusion of those who do not accept: on one and the same ground, with equal sincerity and with equal truth, it is tendered to "all nations," and all are authorised (—and all who do embrace it are *influenced*—) to embrace it upon that general warranty. There was nothing then particular in the privileges of the Jews: it was *Messiah's Message* that the Apostles must deliver, that very message which we to-day announce to you: and the inducements to regard it were not to be gathered, and in no instance can be gathered, from the superior dignity of the Apostolic college, but solely from the truth and power of him who ordained it as a message common to all nations. You have then the same warrant—the very same—with

the people of Jerusalem. And you have this additional encouragement to believe the gospel and to lift up your appeal to the Almighty Saviour, that he first shewed the nations how free is his salvation, by making the first tender to a people so unworthy; and made proof to all people of the sincerity of his heart and the power of his arm, by saving among the first his own murderers when they cried to him.

Go preach, said he, this gospel; go offer to all nations an inheritance among the sanctified: and that all nations may have proof that it is no idle proclamation, that all nations may appreciate "the exceeding riches of the Father's grace," that no depth of depravity, that no enormity of guilt, may make any doubt their warrant to lay hold on this salvation, go preach this gospel "**BEGINNING AT JERUSALEM.**"—"BEGINNING AT JERUSALEM," go tell that foolish people, who so fearfully corrupted the economy of Moses, that I tender them the honor of becoming the first sharers in the new and glorious privileges of the kingdom of Messiah:—"BEGINNING AT JERUSALEM," tell that misguided people, who rejected their Messiah when he came so meek and lowly, that I offer now to rank them with heaven's high principalities, as "the sons and daughters of the Lord Almighty;"—"BEGINNING AT JERUSALEM," tell that ungrateful people, who poured contempt on my instructions and villified my aim, that I offer them as a teacher the omniscient Spirit of God:"—"BEGINNING AT JERUSA-

LEM," tell that spiteful people, who styled me hell's own instrument when I bade foul spirits depart from the bodies of their brethren, that I tender to them all complete deliverance from the dominion of the devil:—"BEGINNING AT JERUSALEM," tell that unrighteous people, who sought the life of him that gave them back their dead, and bribed his own disciple to accomplish his undoing, I unseal to them "without money" the fountain of life eternal, and will conduct them "without price" to God's full flood as it gushes from his throne:—"BEGINNING AT JERUSALEM," go tell those men of violence, who drove me from their temple and dragged me from their city, that I tender them a seat in the temple of the skies, and fling wide to them the gates of the city of my God:—"BEGINNING AT JERUSALEM," go tell those cruel men, who mocked my thirst with vinegar and my infamy with thorns, that for vinegar I bequeath to them "the cup of the New Testament," and crowns and chaplets for my tiara of thorns, that they may be rendered "kings and priests unto God" and to the Lamb.

Such was the message which your own Messiah sent to the city of Jerusalem. How did she rejoice when the head of God our Saviour was laid low in death! let all her myriads—let all her miscreants—again rejoice!! Her myriads did rejoice at the proclamation of this pardon. By thousands upon thousands they eagerly accepted the water of his baptism and the cup of his New Testament. Nor did

they ever think of temporizing with their scruples and their fears: nor did they bid Messiah wait. Whence could they hope for purity and strength to maintain a consistent walk, if not from that good Spirit whom the Saviour proffers with the water of his baptism? What recommendation could they hope for to insure a good reception from the God of grace, if it were not the expression of their wish for his salvation, in their ready acceptance of his bread and wine, the symbols of the grace and forgiveness which they needed? What better proof of the sincerity of their hearts, than their taking him at his word, doing so without delay, and seeking his salvation in the way of his own appointment? What surer pledge of fidelity and attachment, than to obey without hesitation the commandment of the Saviour?

And you, my dear friends—you see now the extent of God's great salvation. Jerusalem has shown you how it serves to cover the most aggravated offences. Jerusalem has verified the "truth" as well as "grace" of the charter thus left open for the name of "every creature." Let Jerusalem also teach you that you trifle with your peace, when you put off from day to day, under pretence of your unfitness, what Messiah's own murderers undertook at once when they received the same assurance which we now convey to you. Let no one then pretend, henceforth and forever, that they neglect the way of life because they know no warrant for making

application to the Saviour, and must, at best, remain uncertain whether he is willing to receive them. Messiah's message thus transmitted through all ages, and heralded among all nations, is the only warrant the men of Jewry had, and the only one they sought for. Messiah's message thus heralded to all nations affords an ample and no doubtful ground of hope—of *more than hope*, of sure and certain expectation—to every creature that abides by his directions. Messiah's message is as really directed to every one of you, as to the Jews or the Gentiles whom his own Apostles personally addressed. Why then do you stand at a distance as if you were uncertain of your right to claim salvation from the Saviour? Why settle it in your hearts that none but a Christian has an interest in the Saviour? Was it to Christians alone that the Saviour gave commandment this message should be delivered? Have you never heard it, have you never read it in the pages of God's own word, that to doubt whether this message is directed to yourself, to doubt Messiah's willingness or to call in question his ability to save *you*—even *you*—is to make God a liar?* What is meant by the unbelief which brings down additional guilt and seals perdition on the soul, if it be not a calling in question the truth of this very message? Let no one suppose that to admit, and even from the heart believe, the

*1 John v. 10.

inspiration of the scriptures; and that their testimony is true in the sense in which half the world admits their truth; is to avoid the imputation of this high offence. They testify something more, and far more interesting, than the general truth that there is salvation in Messiah. They tell "every creature" that Messiah is their own Saviour; that he is waiting to be gracious to themselves who hear the message; and that it is their privilege and duty at once to bow to him and accept his great salvation. They do not say to any that they are already interested in the blood of the atonement as parties whose sins have been already washed away, while yet they remain at a distance from the Saviour; but they give assurances to all that such an interest may yet be created, that the sins of each one may yet be washed away in that common "fountain" which has been opened for all flesh, and to which all flesh are invited.

Unbelief then may admit the general truth of scripture: it only calls in question the truth of Messiah's message as delivered to the party himself. Unbelief may admit the Saviour's power to save; it only calls in question the truth of those assurances which respect his willingness to save the party addressed. Unbelief may admit the interest which all others have in this great plan: it only cuts off the party himself from realizing any personal interest in it. And thus it is that unbelief makes God a liar. He proclaims his love to this

great world of ours; and points all people to the gift of his own Son, in proof of his love to them.* They admit the general truth that God loves the world at large, but still venture to question whether that love extends to them.

But we cannot, and we surely need not, take up any more of your time in enforcing this great truth that the message of Messiah is directed to yourselves; and that the burden of that message is salvation *for* yourselves. You have seen the ground on which Messiah tenders it; and you have seen that Jews and Gentiles in the days of his Apostles embraced the proffer and inherited the blessing without any assurance having been furnished them more decided or more distinct than is now submitted to yourselves. What assurance, in fact, *could be* more decided than this unconditional proffer? What could render the assurance more distinct than its being directed *without distinction* to "every creature"? It is high time for you to act. You believe that you stand chargeable before God with many offences. You believe that "it behoved Christ to suffer and to rise from the dead," in order that salvation might be extended to every creature. For yourself, therefore, you believe that there is no hope of safety, unless it come to you by this "new and living way." Is it not then madness in you to trifle with the great interests of eter-

*John iii. 16.

nity, which are so soon to become the only interests of your being; and from the peaceful seats of Zion, from the very portals of high heaven, to sink down through mere negligence into everlasting death? **LET IT BE REMEMBERED**, the Son of God will not force his deliverance on any one. He bids you ask; and he pledges the glory of his truth that you shall receive. He bids you flee to him from the temptations of the world, and from the plagues of your own heart; and he tenders you the pledge, in the seals of his new covenant, of grace and strength in proportion to your need. Why should you expect these things. if you disobey his word? if you distrust his assurances? if you disapprove the way which his wisdom has pointed out? or if you doubt the circumspection that would conduct you in that way?

It is the God of eternity speaks. "Hear ye! Hear ye!"—"Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Who among you will regard Messiah's application? Who among you sighs for Messiah's great salvation? Let them remember that his address is made to every creature: and let every creature lift up the heart to him, and say, "Come in; thou blessed of the Lord, come in." *Amen.*

SERMON VI.

THE NECESSITY OF A CHRISTIAN PROFESSION.

“Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.”

Matth. xi. 29.

“MY father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?” Such was the modest and sensible appeal urged by one of the servants of the Syrian chief, who having travelled into Palestine with the hope of getting cured of a loathsome and painful malady, was going away displeased at the simplicity of the means he was directed to attempt. ‘The rivers of Damascus,’ said the disappointed leper, ‘are better than this Jordan; why should I bathe in it?’ And but for the faithful and affectionate remonstrances of his attendants, Naaman had depart-

ed without making trial of the remedy: Syria had marked the melancholy cavalcade, as it returned unblessed: and on the banks of the Pharpar that great Syrian captain had pined away and died.

Often, my dear friends, when we have looked around on you, we have thought of this moving and instructive story. When I see some of you distracted with a great variety of pursuits and cares; when I see others manifesting even more anxiety to preserve life than to enjoy it; when some of those who love you make report of the inquiries you so often frame, ‘Why attach so much importance to the faith of Christ?’ ‘Why deem a profession of the Christian Religion a thing so indispensable?’—it is mine to adopt the language of that captive maid who set on foot this mission. I say “would God my friend were with the prophet that is in Samaria! for he would recover him of his leprosy:”—I say, “would God he would listen to that still greater prophet who has displayed his healing powers on a far more extensive scale! he would speedily induce him to “seek first the kingdom of God and his righteousness:” and he would convince him that it is wisdom, the only wisdom, to seek them in God’s own way.

It was with a view to aid you in drawing these conclusions that we summoned your attention to those stupendous themes which have for some time past engaged it. And the aim of those discussions has failed most unhappily, if they have not produced a conviction deep and permanent, that an

happy destiny for the eternal world is the object of prime importance; and that existence boasts no blessings, the universe no charms, so long as the question of our eternal destination is left undetermined. We hope, my dear friends, that the effort was not fruitless. We trust that several of you look with increasing interest to the objects that must salute you when once you shall have shuffled off this mortal coil. And we believe there are many of you, who would not for millions part with the hope that springs from that single intimation of the scriptures, that "repentance and remission of sins should be preached in the name of Jesus among all nations."

And here *was* to have terminated that earnest and "*last appeal*," which we had for some time past been predicating on the dispensations of God toward the earlier patriarchs; and to the result of which we have constantly looked forward with no little anxiety. But we cannot feel it right, under existing circumstances, to divert your reflections and solitudes into a new channel. We hear many of you saying, 'God is great, and great are the destinies of his everlasting kingdom.' We note your concessions of the value of christian hope, and the importance of christian feeling. But we see you still standing back from the fountain of Israel: we hear you still inquiring, 'Wherefore the necessity of avowing our allegiance to God and his Messiah?' 'What are the advantages of the fellowship of saints?' 'Why not

learn as rapidly, why not love as fervently, why not obey as perfectly, why not be saved as certainly, *without as within* the limits of the church?

Would God, my friends, you would ponder the lesson taught you by that prophet of Samaria! Would God you would hear our wiser, better prophet—Elisha's own instructor—Elisha's lord and master! Soon would he shew you the unreasonableness of all such questions, the fallacy of all such hopes. Would God that risen Saviour would perform for me to-day the promise which he uttered just before he left the earth! then depicting in your hearing, luminously as we perceive it, and strongly as we feel it, the duty and necessity of union with the church, we should hope not to plead in vain when we approached you as those servants approached the Syrian leper, 'My father!'—my brother!—my friend! if the Saviour had bid thee do some great thing, wouldest thou not have done it? how much rather than when he saith to thee, "take my yoke upon you, and learn of me"?

It is the prescription of a greater than the prophet Elisha: and it is for recovery from a death far more painful and loathsome than that from which the Syrian sought deliverance.—You have heard, and you have rejoiced at it, that repentance and remission of sins is to be preached among all nations. You know that they are to be proclaimed in the name of him whose is the language of my text. We pray you also to remark it, that he names no other

mode of conferring this salvation than that with which it is our purpose to urge your speedy compliance. You must take his yoke upon you. You must become submissive to the will and devoted to the service of the Saviour, as the ox becomes subject when taught to bear the yoke.

We will not detain you with a labored proof of a position we deem self-evident. Whatever else may be involved in the strongly figurative expression, "take my yoke upon you," an open avowal of our faith in Jesus Christ, and professed subjection to the regulations of that church in which he is acknowledged lord and master, must, without controversy, be included under it. He who bears the yoke, and much more he who bears it to good purpose, must be really and openly subject to him whose yoke it is.

It is to this idea, and to this alone, we wish at present to direct your attention. The character of the "meek and lowly" Saviour we are not now called upon to delineate, and much less to vindicate. The nature and the value of the "rest" he bestows have been, in many a form, submitted to your consideration. It will be sufficient if you seriously ponder the requisition to take his yoke upon you; to submit yourselves to his government as the ruler, and to his instructions as the great prophet of the church; in order that you may become sharers in the rest he tenders you.

When we have reflected that the world, to which

this commandment is directed, is every where in scripture represented as in a helpless and perishing condition: that there never was and never can be a prospect of deliverance for any creature under heaven, but that which flows from the interposition of Messiah: and that the only way in which he has ever proffered or promised to interpose for the eternal salvation of any individual, is precisely the one referred to in the text:—then surely it does not seem unreasonable to infer that they who are already perishing, and refuse to seek salvation in the way appointed by the only Saviour, must of necessity lose the benefit of his interposition; and must therefore perish as though there had never been a Saviour. That is, in other words, if the testimony of Jesus Christ deserves consideration, there is no ordinary possibility of salvation without the limits of the church of God.

I know that the statement of such a sentiment is far from flattering to those who wish to be saved, but in a way and upon principles very different from those to which the page of inspiration points us. And I expect to be assailed at once with questions from all quarters—‘what then will the heathen do?’ ‘what must become of many amiable and deserving people, who act in a way decidedly superior to many christian professors, although they are not of the church?’ ‘Why do you attach so much importance to mere externals, when every body knows that the essence of true religion con-

sists in the dispositions of the heart? We have not leisure to answer all these questions; nor do we deem an answer necessary. Leave the heathen in the hands of Jesus Christ. He who has stooped so low for the salvation of our race, ought, one would think, to stand secure from the imputation of unjust judgment in relation to any creature. Leave the heathen to Jesus Christ; or if your charity must embrace them, let it be an active and laborious charity, the charity that unfolds to them the oracles of truth, and makes their deserts bloom.— Leave the heathen to Jesus Christ: our business is with you—with you who know that Saviour in whom alone any creature under heaven can attain salvation; and our proposition is, that for you who know the gospel, there is no reasonable prospect of salvation but in connexion with the church of Christ.

Let not this, my dear brethren, be accounted an harsh or illiberal declaration. Not harsh: for if it be indeed the very truth, you ought not to call it harshness to state a truth so intimately connected with your eternal welfare. Not illiberal: for if it be indeed the plan of God our Saviour to minister salvation within the precincts of his church, then surely it is not illiberal to tell you of his plan, and to urge you to seek God's great salvation in the way in which he tenders it. It ought by you to be deemed sufficient that you are not left of him without hope of safety: it ought to excite your warmest

gratitude, that when the God of grandeur passed by angels, and left them, though once pure and happy spirits of heaven,—left them to unavoidable and unutterable perdition, he fixed his love and pity upon man, and provided for his salvation at such tremendous cost as the degradation and anguish of his Son bespeak. And now, let me tell you, it ill becomes you to dictate the manner in which that salvation shall be conferred. It is much more becoming a guilty and ruined creature to accept it gladly and to seek it eagerly, in whatever way the Saviour is pleased to tender it. And you have no right to complain, should you fail of God's salvation, because you would not seek for it in the way of his appointment.

My dear friends, it is folly to trifle or demur about this matter. You must yourselves see clearly that if infinite wisdom has, for good and numerous reasons, established any law for the regulation, or any order for the salvation of his creatures; it would be the prostration of his dignity did he suffer that law to be violated with impunity; and it would look like any thing but wisdom to dispense salvation without reference to that order. If you will not bow to him, tell me, is it fit that he should bow to you? If you reject the counsels of infinite wisdom, if you spurn the dictates of his salutary law, when expressly and exclusively directed to your salvation, does it look as if you were fitted for an en-

france on that state to which none but beings perfectly and unreservedly obedient can ever be admitted?

“My father!—my brother! if God had bid thee do some great thing, wouldest thou not have done it? how much rather than when he says, “take my yoke upon you and learn of me”? You are now yourselves the judges in the case. You will admit—you cannot but admit—that it is presumptuous, it is irrational, to hope for God’s salvation, while we neglect the way in which he proffers to dispense it. You will not then bring charges of harshness and illiberality, when *we* advance the same sentiment. You will not, therefore, deem it an unreasonable statement, that there is no ordinary possibility of salvation without the precincts of the christian church; it once we can clearly make it out to you that the church is the great mean of effecting man’s salvation.

This is not one of those questions that are only to be settled by long and difficult argument. It is a question of fact, and you will find the decision written as with a sun beam in every page of scripture. When the Saviour gave commandment to his Apostles to proclaim his great salvation to all people under heaven, what was the declaration that accompanied this commandment? “He that believeth and is baptized shall be saved.” When those Apostles made the first proof of their ministry, in the city of Jerusalem, on the memorable day of Pentecost, what was their answer to the agonized

multitudes who felt convicted of the sin of crucifying God's own Messiah, and cried out in horror, 'men and brethren what shall we do?' "Repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." This was their answer to the eager inquiry. When the Apostles went abroad among the Gentile nations, what other prescription did they ever give for attaining to God's salvation? 'Believe on the Lord Jesus Christ:' 'believe and be baptized:' 'the word is nigh thee, even in thy mouth and in thy heart—that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.'*"

Such we dare assert to be the uniform language of the scriptures upon this subject. Examine them diligently, scrupulously, for yourselves. Look at every passage which has respect to the commission to proclaim among the nations the hope of life eternal. Ponder every instance which serves to shed any light on the manner in which the Apostles executed this commission. Compare the results of this investigation with all that you can gather from their letters to the churches. And your conclusion

**Rom.* x. 8—10.

cannot differ from that which we have stated. You will not be able to find one promise of salvation to those who refuse connexion with the church of Jesus Christ: you will perceive that the scriptures do not contemplate salvation (under ordinary circumstances) except in connexion with the church of Christ: and you will read that they uniformly direct you to seek salvation by connecting yourself in baptism with the church of Christ.

And if you advert to the language of the old Testament scriptures, you will find that their whole current urges you to the same conclusion. Still salvation is of the church of God: And wherever you read of mercy either sought or shewn, you no longer see an alien from the commonwealth of Israel.

This is our first proof of the position: While the scriptures of truth herald salvation to every creature under heaven, they direct all to seek it in the church of Jesus Christ. They name no other way.

2. Attend now to the general scope of Messiah's administration in this world of ours, this theatre of his mercy; and see if the nature of that administration, or the terms in which he speaks of it, will comport with the reasonable hope of salvation, while we remain aliens from the church of God.

THE CHURCH OF GOD—what is it? You have heard of that kingdom over which Messiah reigns; and you recognise in that kingdom the church of God. You have read of that body which Messiah

is said to head; that body of which all christians are severally members; that body which derives its influences and its destinies from the head; and in that body you are taught to recognise the church of God. You know that family of which the scriptures often speak; that sainted family to which God himself is father, of which Jesus Christ is called the elder brother, and to which all others are attached as little children, the brethren and the sisters of our risen Lord; and in that family you recognise the church of God. You know that vine of which the Saviour is the stem; the vine of which all people, the saved of his grace, are the branches, twigs and tendrils; the vine that derives its vitality thro' the stem, and shoots its living juices through every slender twig; and in that vine you are taught to recognise the church of God. Thus assemble before you all the imagery of scripture; note the way in which Messiah dispenses life eternal among the perishing of all nations; and you will find that all salvation is of the church of God.

Turn now to the plans of this Almighty Saviour as developed for futurity. Hear the prophetic Spirit portray the joyous event when all nations shall hear the sound of this salvation; when all people shall be blessed in him, and all shall call him blessed. Tell me, what says the Spirit of inspiration! How readest thou the predictions of universal blessing? Is it not in connexion with a universal church? Is it not when all kindreds and kingdoms of the na-

tions shall be embraced in this one kingdom of God's own Messiah? Is it not when all people shall flock to the gates of Zion?—the glory of the Gentiles to the city of our God?—Is it not when the alien and the outcast from the commonwealth of Israel and the stranger from the covenants of promise, shall be brought nigh by the blood of the everlasting covenant, and become children of Abraham by faith?—Was it not in this way the prediction at first began to be fulfilled, when the Gentiles by myriads were united to the church of God? If salvation were commonly ministered in any other way, would it not falsify the predictions of the scripture? would it not render nugatory the declared plans of God?—If salvation is to be found as well without as within the limits of the Church, it is *my* turn to ask of *you*, why then is a profession of the faith of Christ represented as so indispensable in the holy scriptures? Why are we required to adhere openly and unwaveringly to the church of Jesus Christ, in defiance of difficulty, persecution and death? Why so many martyrs seal their testimony with their blood, if they might have retained their piety without making any show of it? if they might have been crowned with salvation without the hazard of their lives.

My dear friends, it is a very plain case. We need not prolong this inquiry another minute. It is clear that all scriptural prophecy and precept speak but one language on this subject. It is clear

that God's salvation is to be heralded to all nations; and in order that they may reach it, they are pointed to the Church of God. It is clear that the extension of Messiah's kingdom is the same with the extension of the Church of God. And it is clear that if consistent, he never will, he never *can*, acknowledge any as subjects of his kingdom while they refuse to own the authority which uniformly binds them to "confess with their mouth the Lord Jesus Christ" as well as to "believe on him with the heart."

Does this view appear illiberal? Then is the plan of God's salvation illiberal. Do these declarations sound harshly in your ears? Then remember it is harshness for Messiah to command you to own that Saviour from whom you hope salvation: remember it is harshness for this merciful physician to proffer you the aid of his skill and kindness, in the way that he deems right: remember it is harshness to require this proof of penitence and sincerity in his returning creatures, that you will do at last, do for your own salvation, the thing he bids you do.—And this is harshness! The God of immensity tenders you salvation, and you say you would gladly have it. But he tenders it in connexion with that great Society of which his own Messiah is the head and king; and you say you do not wish to be connected with his church. He tenders you his Spirit with the water of his baptism; and you say you had rather be sav-

ed without that baptism. He tenders you salvation if you will submit to all his government, if you will wear his yoke, if you will learn of him; and you refuse to learn of him, you refuse to wear his yoke. You must be saved in your own way, not in God's way. You must be saved when it suits you to submit to his appointments and not just when he invites you. And it is cruel in God's Messiah to withhold his great salvation from the little, pitiful, short-sighted but self-sufficient being who refuses to seek for it in the way he has directed! And it is harsh in me to tell you that in acting thus perversely you trifle with your peace! Friends and fellow sinners, we feel at ease upon this subject; for the fact once established, none but a miscreant would say so. Why quarrel with Jesus Christ? Why quarrel with me? He has provided for your salvation: he enjoins it upon me to offer you salvation: and he has laid down most clearly the way in which he dispenses it. HE DEALS SALVATION TO THE CHURCH OF GOD: HE INVITES YOU TO THE FELLOWSHIP OF THE CHURCH OF GOD: and he pledges his own glory that if you come to him sincerely—come in the way he bids you, come wear his yoke, come learn of him, come begin that course of discipline that will fit you for his heavens—he will embrace you in the destinies of the church of his first born; and with the church of God, to his heavens he will raise you. If you do not like the terms, why complain of him? He never pledged himself to give salvation to any wh

esteem it so very lightly as to reject the only way in which he proffers to communicate it.—If you do not like the terms, why complain of me? I did not write the scriptures. I was not of heaven's council when that plan was laid which restricts the Saviour's blessings to those who wear his yoke. But I *do* feel it due to the supremacy of God; I feel it due to his wisdom and goodness to declare, that the being who rejects the mild and simple regimen Messiah tenders for the recovery of the nations, does not deserve to share in his salvation. He has laid his plan. He has come down and wept and groaned and died. He has stooped low as hell for your recovery. And now he offers to recover you, and tells you the way in which he is ready to accomplish it: 'wear my yoke,' 'learn of me.' And you—you—refuse to do it! O God! can such a creature have claims on thy compassion? Is it fit that heaven's majesty should bend to man's perverseness? that God should change his plans to meet a worm's remissness? No, as the Lord Almighty liveth! Your sin at first consisted in rejecting the creator's yoke and taking your own way. Your rebellion still consists in refusing obedience to your creator's word. How then can salvation possibly comport with the additional rejection of Messiah's yoke, with settled disobedience to Messiah's councils, while their declared object is your recovery from ruin? No, as the Lord Almighty liveth! If perdition was the cost of rebel-

tion against God, salvation can never light on the still rebellious spirit that multiplies its outrages by disobeying his Messiah. No, as the Lord Almighty liveth! If you dispute the appropriateness of Messiah's plans, if you dislike his regimen, if you refuse his yoke, why seek some other Saviour: try your own experiments: walk on in your own ways. The wisdom of the eternal majesty shall then stand fully vindicated, when folly has brought ruin on the wretched creature that opposed its glow-worm light to heaven's eternal sun.

I know it may be said that persons have been saved who never claimed connexion with the church of Jesus Christ. I know that at the hour in which Messiah breathed his last, a penitent malefactor, suspended by his side, sought and obtained forgiveness. And I know that it is my privilege to announce the same salvation to every dying creature to whose bed I may be summoned. But did that distinguished trophy of the Saviour's grace, that dying malefactor, sue for God's salvation in the spirit of those who refuse the Saviour's yoke? Would that man of broken spirit, had he been taken from the tree,—would that man of broken spirit have still disavowed connexion with the Saviour and spurned the fellowship of the church of God? O no! So certainly as that had been his disposition, so certainly as he had been of a temper to refuse the Saviour's yoke, he had been unfit for an entry into the paradise of God.

Salvation is to be sought for in connexion with the church, not because the water of baptism or the cup of the new testament operate like a charm, and of themselves work wonders. Many are the adherents to Messiah's church, who are mere formalists in conduct and hypocrites in heart. Many are the sharers in the cup of his new testament, whose ears are never inclined with reverence to his word, and whose necks are never subject to his reasonable government. But because such multitudes thus trifle with their creator and make shipwreck of their hope, by submitting in externals to the law he has imposed, while they trample on the law that regulates the heart; shall others profess their hope in his salvation—profess that in heart they are subject to his law—while they refuse to own him as his law requires? Does it follow that because some are lost who habitually refuse obedience in one way, others may be saved who disobey as habitually in some other way? Does it follow that because multitudes bring destruction on themselves by profaning the symbols of God's great salvation, others may be saved who for fear of like offences, or for some other reason, violate the precept and reject the way of life, by refusing entirely the symbols of salvation?—O yes, that penitent was saved upon his cross. But that penitent first bowed in subjection to the Saviour. His heart was right with God. No death besieges you: no cross suspends you between earth and heaven, that you

may not reach the fount of holy baptism: no irons pin your hands to that accursed beam, that you may not stretch them forth for the cup of his new testament. Shew then that your heart is right with God the Saviour. Prove the sincerity with which you long for his salvation, by taking the course he bids you. Take his yoke upon you. Take your lesson from the meek and the lowly minded Saviour. Believe and be baptized. Believe him and obey him.

Salvation has been ordained in connexion with the church for good and various reasons. A volume would not unfold them; what then can we attempt in the conclusion of this discourse! The ordinance is predicated on the social principles of the nature you inherit. You are led, you are moulded, you are injured, you are benefitted, by the various operations of the social law. Long since has it been written that "as iron sharpeneth iron, so a man sharpeneth the countenance of his friend." Long since has it been felt that man must meet with man, if ever we are to enjoy "the feast of reason and the flow of soul." You see that nothing could exist which we ordinarily rank among the means of our salvation, if it were not engrafted on the church of God. No order could be established for the promotion of salvation, unless it subsisted in some such association as that which we denominate the church of God. No way could be devised for extending among the nations

the knowledge of salvation with such admirable facility as through the church of God. In no situation can we acquire the knowledge or cultivate the tempers that prepare for God's salvation, with such readiness and certainty as by submitting to the regimen of the church of God. No regulation affords such various means for man to influence man and to promote the great salvation, as the binding them together in one great association, uniting their efforts in one common cause, cementing their affections by one common hope, and identifying their destinies in every important point of view with that which is allotted to the church of God. And never could you note, distinctly and generally, the individuals who relinquish the standard of rebellion and humbly bow them to high heaven's rule—never could you discriminate the hosts of God's redeemed from the millions that still refuse to own his government,—unless they were embodied, marshaled and drawn forth in “the armour and attitude” of the Church of God.

Salvation, then, is predicated on the social law. And in organizing a plan for the recovery of his creatures, to that law of their being God paid a strict regard. Is it likely, therefore, that he will suffer *you* to disregard it? Let all creation testify how stable are his laws. So fixed, so inviolable, that a single inversion of a natural law is held to be a miracle, and becomes the wonder of all nations. So fixed, so inviolable, that you scarcely hold it

credible that the sun should have once stood still on Gibeah, though to effect deliverance for all the church of God. So fixed, so inviolable, that you scarcely believe the record of Messiah's works of wonder, though done to attest his mission as Saviour of the world. And yet you, who think it strange that one law should be suspended, though to minister good to myriads who place their reliance on the Redeemer's name—YOU—YOU will be so inconsistent as to plead for the inversion, the suspension, the destruction, of a written law of heaven, announced with such solemnity by the God of truth: and that, not for the advantage of those who honour and obey him; but to do good to those who need the inversion of the law precisely because they will not obey him, and thus accept salvation in the way of his appointment. This were indeed a miracle! Sooner would I believe it that day by day the sun would stay his course upon the height of Gibeah, that every slothful hind might complete his neglected task. Neglected, insulted majesty of heaven! shall man—shall angel—thus tamper with thy dignity! thus trifle with thy patience!

“Let God be true, and every man a liar!” He points you for salvation to the church of Jesus Christ. He marshals all his people who lay hold on his salvation under the banner of Jesus Christ. He has committed every ordinance that can promote the soul's salvation, to the church of Jesus Christ. And all history will testify, that in all pla-

ces of the earth piety and purity have sprung up and decayed with the church of Jesus Christ. Whatever be her temper, this is her profession: she is the kingdom of the Saviour against the kingdom of the Devil. And whatever be the spirit that animates her sons, they *profess* their allegiance to the Majesty of Heaven; and, in pursuance of his order they profess it *openly*. This kingdom of Messiah is set up in the world for the declared purpose of alluring sinful men from the standard of rebellion, and marshaling them under the government of the God of Hosts. It is constituted on a principle that affords every inducement and every facility for deserting forever the standard of rebellion. It guarantees forgiveness of all that is past, salvation and glory for eternity to come. Thus organized on earth, the Saviour of the nations makes proclamation of his mercy. He bids you quit forever the ranks of the rebellious; he bids you come and range yourselves under the government of God; he bids you do it openly. **FALL INTO THE RANKS, into Messiah's ranks, and let it not be doubtful with whom you should be numbered. FALL INTO THE RANKS, into Messiah's ranks, and aid him in the battle of the Lord against the mighty. Victory sits perched on the standard of Messiah: the fruits of that victory shall be yours. Unfading laurels shall crown the conquerors brow: and with you, my fellow-sinner, the captain-general of the Hosts of God, proposes to share his laurels. FALL**

INTO THE RANKS, into Messiah's ranks, and become the soldier of that cross, because in it is all your safety. Come, take his yoke upon you. Come, learn of God's Messiah.

And now, my dear friends, you must be yourselves the judges, whether the mandate of the Saviour is any thing more than reasonable. We know that you have your difficulties and your fears on this subject. We know that there are several of you who would rally most cheerfully round the standard of the cross, or who think that you would do so, provided these difficulties and fears were done away. We hope that on next Lord's day they will be done away; in so far, at least, as they do not arise out of considerations connected rather with the tempers of your minds, than with the nature of the service imposed by God the Saviour. We hope to prove to you that a profession of the christian faith is not that hazardous and appalling thing which most of you suppose. We hope triumphantly to vindicate the Saviour's own assurance that if his yoke must be worn, if his burden must be carried, he has both will and power to render the yoke very easy, the burden very light.

But it need not be concealed,—the Saviour himself never attempted to conceal it,—that no apology can be admitted for withholding compliance with this positive requisition, whatever be the difficulties or hazards that might ensue. There have been many ages in which, through many lands, all who

who dared to own allegiance to the Saviour have encountered from the first incalculable ills. But these ills did not arise from the nature of their service; they arose from the predominant tempers of those who refused subjection to the Saviour's yoke. And wheresoever, and whensoever, the weight of influence is in the hands of those who are opposed to the prosperity of the Saviour's kingdom; wheresoever integrity, however unassuming, thwarts the purposes and plans of supple courtesy and selfishness; wheresoever innocence casts, by its very presence, a stigma upon vice; there you may expect that the Saviour's cause will suffer—will suffer in the persons of those who thus gallantly uphold it—if the arm of power, or the persevering spirit of malignity and cunning can possibly affect them.

In all such cases, and indeed in every case, the rule is one; and it is a very plain one. We live not to ourselves; we wear the master's yoke: and that yoke must not be relinquished under any circumstances. It is a question of no importance what bearing it may have upon our standing in society. It is the advancement of the Saviour's cause we are bound to consult. The way of righteousness, of sincerity and of truth, is the only one that can ever be acceptable to the God of truth, or that will be blessed of him to the furtherance of his cause. Ascertain that way. And, when once you shall have discovered it, press forward. Leave results to Jesus Christ. The cause is his, not yours;

and you are not only bound to promote it, but to promote it in his way.

And what then if there should be hazards in attempting, as the servants of the mighty Saviour, to promote and extend the influence of his cause! Does he require any thing of you to which he did not himself submit? Come! make the most of the evils that even fertile fancy could possibly conjure up! What are they when compared with those to which Jesus Christ submitted without a moment's hesitation? And *he* wore the yoke, *he* bore the burden, for the advancement of others. He made common cause with you, when it cost him all those agonies, that he might compass your salvation. Dare you then refuse to make common cause with him? Dare you hesitate to promote the interests of "the common salvation"?

Thus we *might* address you, were your lot cast in an age and country in which you would have, for this world, nothing to hope and every thing to fear. But recollect that others, now with the Saviour in his heavens, "have borne the heat and burden of the day." You have no hazards to run, no sacrifices to make, no indignity to anticipate, but that which would await you with equal certainty, provided you determined to act as becomes an honest and independent man, although the burden of the Saviour and the hope of life by him had no existence among men. But these things it will be our business on next Lord's day more fully to make out.

Meanwhile will you ponder how light, how transient must be the pressure of that burden, when contrasted with the "exceeding and eternal weight of glory" that is to recompense your toil? Will you weigh for yourselves the alternative awaiting you, provided you reject the Saviour's reasonable requisition? Will you examine at your leisure, as scrupulously as you please, the bearings of those scriptures on which our main position rests? I trust indeed that with most of you, I stand high above the imputation of a mere proselyting spirit, in thus urging, however earnestly, a truth of so much importance. For me it is enough, whatever results of other kinds may follow, if you will hear the counsels of Eternal wisdom for your eternal peace. It is the sum of my ambition to see you all enlisted under the banners of the Saviour: to see you all attentive, like little humble children, to the instructions of Messiah: to see you safely lodged within the bosom of that ark which has already rode out the tempests of many generations, and will move along most gallantly through the fires of the last judgment, till it land its precious freight at the portals of high heaven. Let me but see this,—let me but *know* this,—and it is a thing of minor consequence what other results may follow upon this my last appeal. Let me but hear that salvation has blessed the people of my charge—that eternal salvation crowns the friends of my heart:—then, though I were summoned first to that eternal world, what

were it but to meet you as you entered one by one the expanded gates of heaven! and to welcome *you* my father! and *you* my little sister! to the peace and joy of the eternal state. But who shall go the first, or who shall live the longest; who may have sown, or who shall reap this harvest; are questions of small moment. Allegiance to the Saviour is the point of great concern. And it is well for you to know what that allegiance calls for: to know that it is fealty to wear the Saviour's yoke; to know that it is wisdom to hear the Saviour's words; to know that ALL SALVATION IS OF THE CHURCH OF GOD.*
Amen.

*The following extract from "a dissertation on the Seals and Trumpets of the Apocalypse," &c. by William Cunninghame, Esq. is so perfectly in unison with the sentiment submitted in the foregoing discourse, that the author cannot but avail himself of an authority so decided, and at the same time so very respectable, on this very tender point. The passage has a reference to the measurement of the Temple, (Rev. xi 1, 2.) and constitutes of itself a striking, and, as we think, unanswerable argument in support of the position maintained in the above discourse. If any thing would insure additional weight to a statement of itself sufficiently imposing, the reflections that it is the production of a layman, and that it was written in a country where scarcely any one professing belief in the scriptures ever thought of controverting the position, ought to give it that weight.


In order to set before the reader the force of this analysis with the greatest possible distinctness, we will throw each parallelism drawn by Mr. Cunninghame, into a separate section. These are his words:

"The second division of the temple of God was the sanctu-

ary, or holy place, which was next to the holy of holies, and separated therefrom by the veil. In the holy place were placed the golden candlestick with seven branches, the golden altar of incense, and the table of shew-bread. It is easy to perceive that the holy place was a symbol of the true, spiritual CHURCH OF GOD UPON EARTH.

1. "The holy place had no light from without: it was enlightened only by the lamps of the golden candlestick with seven branches. This candlestick was a symbol of the Holy Spirit; called, in the figurative language of this book, from the fulness and completeness of his gifts and operations, 'the Seven Spirits,' *i. e.* the All-perfect and Infinite Spirit of God. In the same manner, the true spiritual church of Christ has no light from without, but is internally illuminated by the Holy Ghost.

2. "Incense, as we have already seen, is a symbol of the prayers of the saints. It is only in the true spiritual church that such prayers are offered; and they are symbolized by the incense burnt upon the golden altar in the holy place.

3.  "There was no way into the holy of holies but through the holy place; and so there is no way into heaven, the true holy of holies, but by entering into, or becoming members of, the true spiritual church of Christ."

The foregoing extract requires no comment. We have only to express our deep affliction that there should be any age, or any country, in which it may be held useful to back by *such* authority, or indeed by *any* authority, a truth so clearly taught in almost every page of scripture, and so intimately connected with the best interests of mankind. "O that men were wise."

SERMON VII.

THE BLESSEDNESS OF A CHRISTIAN PROFESSION.

“My yoke is easy, and my burden is light.”

MATTH. xi. 30.

After the return of the last of the disciples, “the lov’d Apostle John,” from his banishment in Patmos, he was frequently engaged in travelling about among the Asiatic churches, partly for the purpose of ordaining pastors, and partly to regulate their affairs. Independently of the influence which would naturally attach to a venerable Christian, now bending under the weight of about one hundred years, the circumstance of his being a last and lonely relict of the Saviour’s much loved family would impart a weight to all his measures which no other man could hope. We are told that in one of these excursions he imbibed a strong predilection for a youth who was gifted with remarkable beauty; and earnestly recommended him to the care

and attention of a particular pastor. The young man professed the faith of Jesus Christ; was baptized; and lived, for some time, as a Christian. But at length, having been perverted by evil counsels and seduced by bad examples, he dropped all intercourse with the church of God, and went on from bad to worse till he became the leader of a band of robbers. The aged Apostle did not again pass that way without inquiring after his youthful favorite. The Christian pastor told him what had happened, and pointed to a mountain not far distant, where the robber was said to harbour. Thither the afflicted old man immediately hurried. Having been seized by some of the band, he requested to be led directly to their captain. No sooner did the young man see him than he was smitten with shame, and attempted to make off. The Apostle called after him, entreated him to stay, and assured him there still was hope of his salvation. The young man stood still, trembled, and wept bitterly. The result of their conference was the best that could be desired. The active charity of the aged saint prevailed. He led back his lost sheep to the bosom of the church: he conversed with him, prayed with him, probably wept with him: nor did he leave him till he saw him peacefully established in the faith and consolations of the Saviour whom he had deserted.

Most gladly, my dear brethren, would we do for you this afternoon, what a disciple of the Saviour

performed for that young stranger. Some of you I recognise as the children of baptism: but though early connected with the church of Jesus Christ, though early pledged to be for God and his Messiah, I see you now wandering on dark and dangerous mountains far from Zion Hill. Others of you I recognise as in profession friendly to the cause of man's salvation; but negligent of the means proposed for your own salvation, and, as it would appear, contented with the allotment under which you have always lived as aliens and outcasts from the commonwealth of Israel. Did I possess the facilities enjoyed by that great and good Apostle, could I hope to be heard with but half the interest with which all ears and hearts inclined to him, with a charity no less active, with solicitations no less fervent, I would aim this afternoon to win you from your mountains to the church of Jesus Christ; and I would attempt it with a hope of equal success. And even as it is, thou shalt not be left, child of holy baptism,—thou shalt not be left, though hoary hairs now cover thee,—thou shalt not be left to die among these mountains, without one effort more to restore the wanderer to the fold of Israel. And you, who have not "Abraham to your father"! you have heard that in Messiah there is salvation for all nations. We bring you down to-day to the sacred fount of baptism; we offer to unite you with the commonwealth of Israel; we are ready to converse with you, to weep with you, to pray with you;

and we would gladly build you up for the life everlasting, after you shall have taken your station in the temple of the Lord. Only consent, my wandering fellow creatures! youths of various promise and of various mould! only consent to wear the Saviour's yoke, to hear the Saviour's word. Gentle and tender is the rule of that Messiah who "giveth to all men liberally, AND UPBRAIDETH NOT." Wise and salutary the regulations and instructions of the God of love, whose Apostle dealt so mildly with a wandering fellow creature. I know you need assurances, *strong* assurances, on this interesting point. You have been in the habit of thinking that in the faith of Jesus Christ there is something dark and gloomy. And you are ready to tell me that in the church of Jesus Christ you fancy you see much that is fearfully forbidding. You suppose there must be services painful and laborious; you imagine there are trials tedious and vexatious; you calculate on sacrifices extensive and unprofitable.

And can it then be that when the God of all mercy laid his plan for your deliverance, he acted a part so unwise and so unfeeling! Can he have framed for you a yoke so painfully oppressive that it seems adviseable to decline it, though at the hazard of your salvation! Can he have devised for you a burden so heavy and so cumbersome that you refuse to take it up, though disobedience be perdition!

Hear Jesus Christ, He wore a grievous yoke; he bore a tremendous burden: he did so cheerfully, that he might provide for your salvation. Ask Jesus Christ. He came the friend of sinners: he cannot be suspected of unfeeling counsels. Yet he prepares the yoke; he allots the burden. What says that tongue which announces eternal salvation to the nations? what say those lips of grace? —Is it a galling yoke? is it a grievous burden? O no! Messiah says it (for he knows your fears); your Saviour declares it (for he feels for your apprehensions): “my yoke is easy and my burden is light.”

We have but one object in view, to-day, my dear brethren. It is just to vindicate this declaration of the Redeemer, in order that you may be induced without further delay to make trial of his own way for securing your salvation.

And we know of nothing that ought to impress you more strongly on this subject than the fact that he deems it worth his while to seal to you the important and consoling truth we are about to vindicate with his own assurance; uttered too with so much tenderness and fellow feeling. Consider to whom it is that the Saviour addresses these words: Is it to his friends? Is it to those who have been long professors of the faith of Jesus Christ; and whose fidelity and activity have endeared them to their master? No! It is directed to the alien; to the stranger; to those who have never yet assumed

the yoke of the Redeemer, nor ever made trial of the burden he imposes. He sees you standing at a distance, longing, wishing to share his great salvation; and he bids you come to him,—come, and he will save you: He bids you connect yourselves with that great association which he heads and governs; and which he is training to habits of devotedness, purity and piety, that it may be fitted for an entrance into the eternal world. But you shrink back at the idea of the sacrifices that will be required of you. You are terrified at the thought of the duties to be imposed upon you. He notices your difficulties: he stoops with tenderness to remove your solicitudes: he enters with fellow-feeling into all your fears: and with a condescension and an eagerness that ought to call forth gratitude as well as confidence, he says to you,—to you strangers who have never yet trusted him, never yet obeyed him, “my yoke is easy and my burden is light.” How then can you believe that toward persons without his church the ascended Saviour cherishes no good will? How can you anticipate subjection to a harsh and painful discipline, if you become the sworn disciples of the glorious Being who stoops with so much readiness to assure you of your error, while yet aliens from his kingdom and disobedient to his word?

And are there, then, no duties to perform? and are there no sacrifices to be made, in consequence of your acceptance of the Saviour’s invitation?

Doubtless there are duties, many duties, all those now binding on all nations, and the neglect of which has brought down the guilt from which the Saviour came to free you. Doubtless there must be sacrifices, many sacrifices, the sacrifice of every thing that promotes rebellion against God and alienates your affections from the salvation of his Son. But you surely do not expect salvation in the neglect of these duties, or without being obliged to make those sacrifices, provided only you live and die without being connected with the Saviour's Church. Is it then a fair, is it a wise objection against taking the course you are directed to pursue, that these duties must be performed and these sacrifices made? If they are equally indispensable to the hope of eternal life, whatever may be your decision as to this particular question, then a refusal to make them amounts, under every supposition, to a forfeiture of all hope of life. Who would account it wisdom to incur that forfeit!

But though a profession of the faith of Christ does not curtail the round of duties incumbent on you as rational and immortal creatures, (—if it did do so, it were totally unworthy confidence or regard—) though it imposes duties peculiarly its own, yet it does not therefore present a discouraging aspect. It possesses within itself abundant facilities for rendering the yoke of the Saviour easy and his burden very light.

1. There is, in all cases, a peace and a confi-

dence arising from a consciousness of having done our duty, which tend in the very nature of things to render the most arduous labour tolerable, and the greatest sacrifices easy. We know that Christianity requires nothing more of us than it requires of the spirits who are already freed from sin, and safe and happy before the eternal throne; or than the immutable laws of righteousness require from beings who have never sinned. Though still it must be acknowledged that there are many things connected with the present state which render our duty much more arduous. But what, we pray you, is the grand secret of fidelity and happiness in heaven? Is it not that confidence which arises from conscious innocence, and from a sense of perfect security under the government of God? There every cherub and every seraph stand, happy in the assurance of their maker's tenderness, fully contented with the honour and felicity which wisdom and goodness allot them at their post, and ready to employ their powers and influence, as the servants of the Almighty, in aid of his wise and munificent and general purposes, without ever thinking of driving separate purposes and interests of their own.

But were rebellion against God once to despoil them of their innocence, all confidence, all love, all alacrity in the service of Almighty God would perish. It is confidence, it is love, that nerves them for exertion, and renders them, while occupied in

promoting their maker's glory, unmindful of themselves.

Now, although you cannot boast the innocence of angels, yet the plan of God's salvation affords you all the advantages that innocence yields them. You too have sufficient reasons to love and trust and serve him; sufficient inducements, therefore, to merge your wishes in the wise purposes of heaven, and to expend all your efforts in the service of the Saviour. This—*this* is the grand secret of rendering that yoke which the Saviour imposes easy, and of lightening the burdens which he bids you bear. You know that where love burns fervently, and confidence stands firm, we can make many a sacrifice without deeming it painful, and render many a laborious service without feeling it oppressive; though these things would appear most grievous were not the heart enlisted.

But, tell me, you who refuse to assume the responsibilities of a christian, can you have the same degree of hope in God, or of love to Jesus Christ, as if you felt yourselves in the line of your duty? You ask him for his salvation: but your conscience forthwith smites you: it tells you of your refusal to become a subject of that kingdom in which salvation is professedly administered. You ask the Saviour for protection and for blessing: but you are an alien from his kingdom while you solicit his protection; you refuse to yield him service while you supplicate his blessing. Can you

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then approach with the same degree of confidence? Can you rise up and depart with the same cheerfulness and tenderness playing round your heart, as if you felt that all was right; that you were taking the way he bids you to promote your own salvation; and that you were affording this evidence of your preparation for his kingdom, that you had deserted forever the ranks of the rebellious, and ranged yourselves with those who are trained to do his will?

My dear friends, we know the thing to be utterly impossible. You are yourselves the witnesses of this impossibility. For your very apprehensions of labor and sacrifice, the bare fact that you need the assurance of my text, shews that your calculations are founded on a feeling which springs from any thing rather than that singleness of heart and fervor of devotion which can comport with nothing but the hope of the obedient.—Would you prove the truth of Messiah's declaration? Then take the course he bids you. In pursuit of your salvation assume his gentle yoke; as a returning penitent take up his burden; seize, upon christian principles, on the christian hope; then see—see if his assurance will not be amply justified! see if you cannot serve him with alacrity, when conscience no longer tells you that you are disobeying and dishonoring him! see if the law of love, that renders labour light and sacrifices easy, will not render the service of your Saviour most delightful!

2. Call to your aid those powerful associations which operate so beneficially in many other cases. You are now a stranger to the covenant of promise; for the covenant of promise is given to the church. You are yet an alien from the commonwealth of Israel, and yours are the feelings of the alien's heart. What stranger, what alien, ever felt the same interest in the population, the improvements, or the history of a country, that kindles in the breast of every high-minded citizen! What stranger has not felt how cold and uninteresting every thing appears to him when he stands by himself, unknown, unnoticed, without one tie to bind him to the objects, and without a feeling of common interest to unite him with the people, by whom he is surrounded. I speak on this subject the language of nature, a language understood and assented to by all the world. Not only do the members of the great national association, but the members of every tribe and family, of every society of men united by any bonds for any purpose whatsoever, feel for one another and for the common cause, as they never can feel while standing by themselves, unconnected with the members, and uninterested in the destiny of the associations which they contemplate.

Now wherefore should not these remarks be verified in an alien from the church of God, as well as in the stranger to any other association? Why should it not be that I, who stand as a member of that church which is headed by the Saviour, and

endures through all ages, should feel an interest in her history, an interest in her destiny, an interest in every thing that bears on her concerns, as lively and commanding as human beings experience in relation to any other association with which they stand connected? Is the church of God less real than any of those grand associations which you dignify with the name of the nations of the earth? Are the ties that bind me to the church of God less tender or less strong than those which connect you with less durable institutions? Are the purposes to be effected by the church of God less important than those which men contemplate under relations of a different kind?

You are fully aware that none of these things are so. Unite yourself then with this great association, and try the effect of it in lightening the duties of the christian life. Trace back her history to the days of Abraham: ponder the eventful periods of her story: look up to heaven and see, Messiah heads her! note the unnumbered millions still members of that church, who after having borne the yoke on earth are now raised to nobler service: think what multitudes of the inhabitants of the earth, people of all ranks, and conditions, and languages, she embraces in her wide extent: see all these multitudes united in one destiny, animated by one spirit, cheered by one hope, regulated by one law, aspiring to one recompense: see them moving on under the auspices of God's Messiah: mark the

hearings of the duties you are called to recognise, and of the sacrifices you are required to make, on the character and destinies of millions: see all these myriads, the earthly armies of the captain of salvation, perform the same service, make the same sacrifices: See! all you shining multitudes, the hosts of the redeemed, once made the same election; having counted the cost, they took up the Saviour's yoke: look forward to the day in which Jesus Christ shall subject all people to himself; they will all wear his yoke, they will all bear his burden:—then place yourself for a moment in the midst of these vast multitudes; suppose yourself a member of this mighty congregation; view yourself as the successor of Apostles and martyrs, a sharer in common with the redeemed of all nations, in the privileges and toil of the church of God our Saviour: let these thoughts be familiar to you: feel the interest of a member in the common cause; share the prospects of a member in the common salvation; cherish the devotion of a member to the common advantage; cultivate the attachment of a member to the common Lord:—THEN say, if it is possible that his yoke should not be easy, and his burden light! Say, when you look upward to that bright company now rejoicing in the light of eternal glory—say, if the devotedness or devotion of Apostles and Evangelists, of your Polycarps and Cyprians, your Augustines and Chrysostoms—their little services and sacrifices of three score years and ten—are to be

regretted, ARE TO BE ONCE NAMED, during all these ages of their eternal triumph! Say, whether in looking over this vast throng of worthies, you can find nothing to console and nothing to sustain you amid duties and difficulties, in the thought that they are your fellow-christians, members of the same vast family, and only your superiors by an earlier translation into that eternal world!

3. From our union with the church of Christ we derive important aid in all the ways of righteousness. You are well aware that the world has made a difference between the liberties and indulgences in which mankind in general may allow themselves, and those which it deems appropriate to the christian character. We do not think it necessary to prove that this distinction is perfectly fallacious. It is, indeed, the dictate of conscience, though not always well informed, which leads the public mind to establish this standard of peculiar purity for judging the actions of the christian world. In the main this standard may be correct; and, at all events, the adoption of it serves to indicate the strong and natural revoltings of human feeling against associating pretensions to purity and the fear of God, with courses which are discerned to be incompatible with either. But the error consists in thinking that aliens from the church of Jesus Christ may pursue these courses without injury and without offence. Because, if the courses in ques-

tion be not wrong, then christian principle does not, and cannot, prohibit them. And if they be wrong, the very law that binds the christian binds all others to abstain from them. On every head they will bring down the guilt, and into every heart the evils, which they are supposed to entail on the person of a christian.

It is, however, a fact that the world makes this distinction. Now mark the consequence. While you remain aliens from the church of God you are expected to do many things which your consciences condemn; and which you never can attempt without inflicting pain, instead of deriving the pleasure that is sought for. You are besieged by hundreds eager to hale you away with them to scenes of dissipation; you are called upon to aid in the promotion of many objects which you feel to be most opposite to the interests of true goodness; and you are incessantly dragged into such society as you know to be most unfriendly to your eternal weal. How can you avoid these things? Public opinion will inevitably have its weight with you; and we know well the standard it adopts for persons without the limits of the church of God. The several circles of your careless friends will incessantly besiege you; and you must be formed of materials peculiarly unmanageable if they do not succeed in bending you to their wishes.

But suppose you have taken post within the church of God. Then that very world, those very

circles of acquaintances and friends, who would have ten thousand times seduced you to violate the dictates of an enlightened conscience, immediately bring forth another rule of judgment which they insist on applying most scrupulously to your conduct. **BE IT SO.** Let them establish themselves at their posts of observation. Let them apply most rigorously the new rule they have adopted. Of one thing you are certain: they themselves being judges, you ought to be free from those eager solicitations with which they formerly besieged you; you ought to be exempted from the charges of bigotry and narrowness of mind, when you abstain from courses for which they would themselves be the very first to censure you; you ought to feel no difficulty in setting about those duties, to which the opinions of the Christian and unchristian world conspire to point your way.

And while a profession of the Christian faith relieves you at once from a thousand embarrassments unfavorable to the cultivation of piety, you derive incalculable encouragement and support from your intercourse and connexion with other members of the church. Built up together on one common foundation, animated by one common hope, you can move on together, heart linked with heart, and hand joined in hand, in a style and with a firmness which it would be idle even to hope for, so long as you stand alone. If one portion of the community terms your uprightness preciseness, and

your piety superstition, there is still another and a far dearer portion whose judgment coincides with the dictates of your conscience, and whose approbation and fellow-feeling will console you for the pang of unmerited reproach. If the one portion still besieges you and attempts to drag you away from your duty and your hope, there is still another portion whose influence and example minister new strength to your wavering resolution.

Be persuaded then, my dear friends, to take up the Saviour's yoke. It seems terrible to you, principally because you judge from present feelings. You stand like a stranger in a land of strangers; you shrink instinctively from the inquisitive gaze of every passenger; you are appaled at the idea of the singularity which must attach to you provided you yield your homage and services to the Almighty. Flee then from that world in whose ranks you are still numbered. Fall into the church of God. Then you will no longer stand alone and a stranger; then you will breathe freely as in your native air; then you will tread firmly as on the land of your fathers; and the imputation of singularity will only then attach to you, when you neglect those courses, so reasonable and advantageous, which now you are desirous but fearful to attempt. Fall into the church of God, and your station will be the antidote to many strong temptations; your station will afford good reason for taking a high and independent stand; your station will guaranty to you the aid

and the sympathies of that mighty congregation, the church of the living God. To say 'I am a christian,' will be deemed sufficient reason for the stand you then shall take. To say 'I am a christian,' will be to silence with a word ten thousand observations painful to your feelings, and to repel without farther trouble many an attempt to seduce and to destroy you.

4. But the principal advantages resulting from a profession of the christian faith, are to be sought for in the blessing with which Messiah crowns the institutions of his wisdom. You do not, my dear friends, you surely cannot suppose that the several ordinances of the christian church, to which none but followers of the Saviour in profession can have any access, are to be ranked among unmeaning and unprofitable ceremonies. You would not so arraign the wisdom of God as to impute to him this childish and foolish procedure! You surely would not call in question the Saviour's faithfulness to accomplish the promises which he seals with the symbols of his great salvation! Then admit—you *must* admit—that in abstaining from the fellowship of the christian church, you cut yourselves off from the benefit of some of the most important institutions by which the Saviour guarantees to man the performance of his promises, and binds their affections to his eternal throne. Do not ask me to make out to you the advantages flowing from "the fellow-

ship of saints" with one another and with the common Lord, in those great ordinances so peculiarly christian. If the Saviour makes the tender of his sanctifying Spirit, and offers you as the pledge of it the water of his baptism; then, if there be meaning in the ordinance, and fidelity in the author of it, I cannot hesitate for one moment to believe that in rejecting the symbol of so great salvation, you lose the reasonable prospect of much that would aid you in the course at which you aim. I am sure that the glory of unquestioned faithfulness is concerned in making it out to all who see and hear, that his promise of that Spirit of the resurrection and the life is more than mere words of course; and that the guarantee he furnishes you in the water of his baptism is not to be forgotten like some mere idle ceremony. You are emboldened to seek salvation, by the promise he has given you; and you would devoutly and earnestly seek it, and accept of it, in the way of his appointment. Can it then be in vain that you attempt it in that way! Is there no longer faithfulness in heaven? has eternal wisdom laid aside its plans? O no. So certainly as you have the promise of that Holy Spirit,—just so certainly as you receive devoutly heaven's pledge of that good Spirit,—so certainly shall he himself come down.

And you have the seal, too, of forgiveness, and of grace and strength to aid you in your way, in the symbols of Messiah crucified and slain. Do not believe for a single moment that services introdu-

ced with so much solemnity, and enjoined with so much tenderness, on the last night of the Saviour's life, are of no advantage to those who attend upon them with the simplicity and sincerity of christian feeling. It is enough that the Son of God has instituted them for our benefit. If you wish for proof of the fact that they are beneficial, if you would know the various ways in which they are rendered serviceable, you must dive into the recesses of many anxious bosoms, you must fathom the varied experience of all ages.

One thing we do know, and we may fairly state it in connexion with this discussion, as a general truth. "The Lord loveth the gates of Zion, more than all the dwellings of Jacob."* By a christian profession you honor him publicly. By a christian profession you throw all your influence into the right scale; and thus contribute to form the minds and to decide the judgments of all with whom your example would have any weight. By a christian profession you help to fortify the mind, and to strengthen the purposes of multitudes who might be despoiled of integrity and hope, did they stand single-handed in their resistance to temptation. And is it not right then that God should distinguish with large and peculiar blessings, those who are most efficient in the promotion of his cause? Is it not right that he should shed peculiar influence

**Psalm lxxxvii.* 21

on the multitudes that throng the gates of Zion; so that others, despairing of sharing similar blessings while far from Zion's gates, may be induced to take their stations where they can be most serviceable?

My dear friends, be yourselves the judges on this subject. We are compelled, indeed, to acknowledge that within the ample circuit of Messiah's church there are multitudes who evidently have no business there; multitudes who wear the name without manifesting the spirit of disciples of the Saviour. These the church in her charity admits upon their first profession of the faith of Christ, because she "hopeth all things," even where there appears much reason to be doubtful. These the church in her charity still retains, because she is desirous "that all men should be saved;" and she does not proceed hastily to cast them out, because she "endureth all things and is kind," in the hope that there may still be in them some principle of goodness which will yet display them under different guise. Still, however, you must and will concede; for the experience of all ages sufficiently attests the fact, that we are to seek for the brightest examples of christian intelligence and piety, only within the circuit of the christian church. And you know well that if your own influence is to be exerted with effect, and on an extensive scale, your proper station is in the bosom of the church.

Look back to other ages, look abroad upon all places where a banner for the truth has ever been

unfurled. By whom was it planted, and by whom was it sustained? Was it not by such as had obeyed the great commandment, 'come bear my burden, come wear my gentle yoke'? Could you suppose it possible that all people had once reasoned as some of you are at present disposed to reason,—had said that they could do their duty and secure their salvation just as well without complying with the injunction of the Saviour,—where to-day had been the church of God? Where had been the ministry of the church of God? Where had been the symbols of God's great salvation?—View the matter on a more contracted scale. What if the church of Jesus Christ had never taken root in this newly settled region! Where to-day had been your fear of the living God? Where had been your hope of salvation by his Son? Tell me! would not those feelings have been strangers to your hearts, which we know now often play there as the harbingers of a high and hallowed hope? Would you ever have used exertions to found this sanctuary for the Lord of Hosts? Would you ever have raised your wishes above this unhappy and unholy world? No! Grey hairs would have been first sprinkled, then thickly sown upon your temples; languor and feebleness, the harbingers of death, would have been making their advances slowly but surely; and you—without a Saviour, without the cheering hope of life eternal, without the glorious prospect of the resurrection from the grave—you would have been

at this hour clinging to your little span of life; your hearts would have been now cleaving with a death-grip to the world: for it is all that would have been known to you, worth your hopes or cares. The grave to which you are hastening would have appeared to you like the mouth of a cavern dark and bottomless, a cavern of many horrors, the empire of interminable gloom.

To whom do you owe it that these are not your feelings? Is it not to them who have borne the Saviour's burden, and worn in your very town the yoke which he imposes? Many of them have long since ceased from all their labours: but the fruit of their toil remains. The standard which they planted still floats before your eyes. And you hear Messiah's voice. And you place your dearest hopes in Messiah's great salvation.—It is thus that obedience to the Saviour is twice blessed. It is blessed in ministering to the eternal salvation of the parties themselves who “hear his word, and do it;” and it is blessed in spreading wide the knowledge of salvation, and in handing down to succeeding generations the legacy he has left for all the nations. And is it nothing to you that while you cheerfully take the road his sovereignty and wisdom have clearly pointed out for securing your own best interests, you may at the same time be favored with the additional triumph of seeing your decision making a deep and salutary impression on multitudes of others, and inclining and determi-

ning them to choose the way of peace? Were not this a mighty recompense, although it were the whole? Would it not be much to you that "the captain of salvation" thus afforded you the privilege of sharing with himself the labour of ministering blessings—innumerable blessings—everlasting blessings,—to a world of woe? But this is not the whole of "the recompense reserved." It is written that while "they that be wise shall shine as the brightness of the firmament," "they that turn many to righteousness" shall inherit greater glory; they shall decorate that firmament; they shall be rendered conspicuous far beyond the common mass; they shall shine "as the stars forever and ever."* There is no principle more clearly settled in scripture than this, that the degrees both of misery and felicity, of glory and degradation, in the world to come, shall be apportioned with the most minute and scrupulous exactness to our deservings while dwellers here. The propriety of this arrangement in the world of woe, will not, of course, be questioned. But it is not less true of the world of light and love. Salvation by Messiah has not in any measure affected this equitable standard, nor precluded its application to the deeds of those who are saved by his grace. This we have made out to you on more than one occasion; and we need not now stop to prove or explain it. But if it be a fact that

* *Dan. xii. 3.*

every deed of goodness shall be remembered and rewarded at the resurrection of the just, then how much more that systematic course which is fraught with blessings to multitudes now unhappy!

5. Finally: while piety is cultivated most successfully and certainly within the limits of the church of Christ; all the advantages which accrue to piety accrue so much the more abundantly and certainly to the sincere professors of the faith of Christ. You must have observed, my brethren, that in the course of this discussion we have not touched on any of the blessings connected with piety, considered in itself. We do not mean to touch upon them. It is the business of years, it is the aim of every effort we make from week to week, it is the business of our lives, to shew you in detail that the ways of wisdom are the only ways of pleasantness, and that the paths of wisdom are truly paths of peace. Our business to-day is not, therefore, with the privileges or blessings of christianity considered simply as the religion of a sinner, or as a matter which exists between God and our own hearts; but with christianity as it is marshaled, openly and professedly, in the service of Jesus Christ. We have only therefore to entreat you to review in their order all the blessings that flow from christian piety, not only for this world, but for that which is to come; and thence, for yourselves, to infer the importance and the blessedness of that

open avowal of your allegiance to the Saviour which in promoting so mightily piety itself must promote no less mightily the peace and glory which true piety secures.

Meanwhile take one thing for granted. It is not an hard master you are called to serve. The very assurance which constitutes my text bears testimony to the sympathy which animates his bosom. And if he sympathizes with *you*—with *you* who are not his people,—with you who never served him,—with you who still refuse to honor him,—if he stoops from the throne of his triumphs to assure you that you mistake entirely the nature of the service in which he would employ you, now can you deem it likely that he will sympathize less tenderly with the people of his care? Do you believe that Jesus Christ will be less tender of the feelings of those who love and honour him, of those who trust and serve him, than of those who love him not?—Is this the liberality of God our Saviour, to take the smallest interest in his most faithful servants? Or rather, is this the liberality which you bring into play, when you construe his character? We know very well the answer that common sense would dictate. Then let the procedure, the uniform procedure of Almighty providence be the comment on that answer. Remember that all power in heaven and on earth is lodged with Jesus Christ;* the

* *Matth.* xxviii. 18.

hearts of all flesh are in the hands of Jesus Christ; Jesus Christ still cherishes the recollection of his own sorrows that he may cherish the warmer fellow feeling for our sufferings:* and it can therefore never be that he who on the last night of his afflicted life almost merged his sorrows in his sympathy for the griefs of his desponding friends, and devoted whole hours, his own last sad hours, to enlighten and console them—no, it can never be that he has now lost in tenderness what he has acquired in glory. All ages will testify how he contrives to honour them who honour him†: and many a grateful heart will attest his skill and kindness in attempering the wind to the shorn lamb. The difficulties that present themselves in the service of the Saviour, only look terrible when you view them at a distance. THEM only you first see. But if they do not frighten you from the the strait-forward path, if you can attack them *faithfully*, though it may be not *boldly*, you will find that their aspect was as deceptive as forbidding; you will discover, on the approach, that providence has marshaled other force to aid you; you will find it a very easy thing to do a christian's duty, if your heart be right with God. Jesus Christ still makes common cause with all his people. He carefully accommodates their duties to their circumstances, their trials to their strength; and if sometimes his providence seems to falsify

* *Heb.* ii. 18. & iv. 15.† *Sam.* ii. 30.

his word, if sometimes the burden appears very far from light, let it only be remembered that it is his promise to "increase strength to them that have no might,*" and then all will again seem straight.

Come, then, be persuaded to wear the Saviour's yoke! Come, make trial of the burden of Jesus Christ! It is not into the society of these few Christians alone that we invite you: it is into a society composed of "an innumerable company of angels, of the general assembly and church of the first born which are written in heaven, of the spirits of just men made perfect, AND OF JESUS CHRIST THE MEDIATOR OF THE NEW COVENANT."† All these have borne the burden, and to some of them it was heavy; but "the mediator of the new covenant" was not slack to increase their might. All these have worn the yoke, and to some of them it was grievous, to Jesus Christ himself it was a most grievous one, but he himself "endured it, despising the shame, for the glory set before him," and to his little brothers and to the sisters of his affection he has never yet been backward to render it full easy. BELIEVE JESUS CHRIST: he tells you it is easy.

I know how you will answer me: 'We do not doubt but that it is our duty to comply with the injunction; we do not doubt but that the Saviour's words are true,—his yoke is easy, his burden is light.' 'But we doubt our present fitness to profess the

* *Isaiah* xl. 29.

† *Heb.* xii. 22—24.

Saviour's name; and we are fearfully apprehensive lest in some sad hour we should wound the Saviour's cause.—Yes, no doubt but that you are unfit; if it be unfitting that a sinner should apply to him who came “not to call the righteous, but sinners, to repentance.”* Yes, your apprehensions are abundantly well founded; if indeed there are courses which you are determined to pursue, knowing them to be contrary to the laws of Jesus Christ. Yes, if it be your purpose to promote the service of the Saviour only at such times and in such measure as may suit you,—if it be your purpose to select from his institutions such parts as you approve or do not violently dislike,—then the objection is a good one. It is true that the course is neither safe nor honest which is predicated on an attempt to associate together worldly tempers and the tempers of the Christian, worldly maxims and the maxims of Jesus Christ. You will recollect that both our guilt and misery consist in swerving from our allegiance to the Eternal Majesty, and in regulating our movements by our passions or supposed interests. And if you do not mean to adopt as your own that principle of devotedness and singleness of heart which wields the armies of the living God, it is vain and worse than vain to give in your names as soldiers of the cross. It is vain to think of pursuing without hazard, under the

* *Mark ii. 17.*

sanction of a christian profession, courses which bring destruction on "the world which lieth in wickedness." We are indeed most unfit to profess the faith of Christ, while all our purposes and wishes aim at another object. It is well to be careful of wounding by our follies the cause of Jesus Christ, while we expect that to these follies we will resolutely cleave. Better say at once 'adieu to the church of God:' 'a long adieu to Messiah's easy yoke:' 'adieu forever to God's great salvation.' Yes! adieu to God's salvation! For salvation brings us back to "the Obedience of the faith:" salvation was only needed because we had wandered from our duty to the Creator: and if we are still resolved to wander, then it is most true that we are unfit to profess the name of Jesus Christ; and it is of all things most likely that we should only wound his cause. My fellow mortals, are you prepared for this?

But perhaps your minds are labouring with a different sentiment. Perhaps you would most willingly return to your allegiance, and, like simple-hearted seraphs, make the Father of your spirits the centre of all your movements: but fear lest in attempting it you should err for lack of knowledge, and so miss the desired acceptance; or that after having professed your faith in the Redeemer, you should fall through strong temptation. THEN—THEN—we have a far different answer for you. To whom are you to go for wisdom to direct you, if

not to "the teacher come from God"? On what are you to rely for strength against temptation, if not on the grace of Jesus Christ? Where are you so likely to be placed beyond the reach of the temptations you most fear, as in the bosom of the church of God? And, after all, suppose you should fall into many-fold temptations, suppose you should sink under them, and thus wound the cause of Christ, whence are you so likely to derive strength for your recovery as from the master whom you serve? And who will be so likely to sympathize with you in your sorrows, and to encourage and aid you in your recovery, as your fellow servants in Christ Jesus, who feel themselves "compassed with the same infirmities"?

But indeed it is needless to reason about this matter. You cannot find any where in scripture an assurance that you may ever attain to a condition in which this plea would not be equally valid. You will no where find, in all the scripture, the record of one follower of God our Saviour who demurred upon this plea:—not among the thousands by whom "with wicked hands he was crucified and slain:" not among the myriads of the pagan world, who under the ministry of the Apostles laid hold on this salvation. They acted at once, and without any hesitation. Be these the exemplars you will copy, if in earnest. Put your trust in him who was never yet known to break the bruised reed, or quench the spark that tips the smoking

wick. Trust him, O reed! however sorely broken; and see if he will not make thy feebleness his care! Trust him, O spark! now fainting to the death; and see if his breath will not rouse thee into flame! Bow then to the Saviour, and leave results with him. The best pledge we can give of the sincerity of our professions, is that we do his will. The best assurance that we will walk faithfully hereafter, is that we are faithful now.

I see some of you who are already growing white for the scythe of that fell labourer who mows the nations down. And you have not yet resolved to fall into your proper place! WITH YOU, surely WITH YOU, if with any beings upon earth, this ought to be a mandate pleasing to your ears and sacred in your eyes. You still have it in your power to do unspeakable good. Only resolve to be for God and his Messiah; lay hold for yourselves on the great salvation tendered to the nations: then consecrate your hearts and your efforts to his service from whom you now especially, in the wane of your last hours, must hope for almost every thing that you can hope at all. O you have done wrong to withhold from God's Messiah the pith and vigour of your days, and leave him only the poor remnant that you can bestow no other way! Nevertheless COME IN. Self-accusing wanderer! worn-out, decrepit labourer, whom no master will employ! "at the eleventh hour" COME IN. Come into the vineyard of the Lord of Hosts. What an impulse

would it give to the feelings of our youth, what a glory would it shed through the borders of your town, were you at last to take your station where you should have long since been!—You venerable men, whose green old age, whose heads just silvering, announce the sober stillness of a declining sun, you now take little interest in scenes you soon must quit. It is too late to plunge into the vortex of ambition; and your relish for the gayeties of life has fled. Down sinks your sun, as you labour down the hill of life; and you have prepared no lamp to light you up the hill of heaven. Come, take another course! Come, choose another master! Come, lend your influence,—you have yet a mighty influence—to the best of causes! Come in, fellow-labourers! it is now your eleventh hour. What an impulse would **YOU** give to the feelings of our youth! what a glory might **YOU** shed through the borders of this town! Come and occupy your minds—come kindle a new interest for this world in which you dwell—by becoming the noble organs of immortal charity! Come! and let your actions declare to these young men, and to these maidens full of hopes which they will never—never realize, that you know of nothing worthy the serious efforts of an immortal creature but the inheritance that will remain to it when reverend age and sprightly youth are alike forgotten in the tomb. **AT THE ELEVENTH HOUR** come bear the Saviour's burden; and though death's marble-making hand shall ar-

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rest your eager steps and deposit for you the burden far short of its destined place, yet you shall again revive to bless your maker's liberality when with unsparing hand he rewards your hour of toil. Come! we have employments to cheer your waneing days: employments of such a character that high and hallowed hope may renew a strong pulsation in frames grown languid with the toil of years, and hearts once more be made to thrill with ecstasy, that once you thought would never thrill again. O wanderer without employment, and without an eternal home, AT THE ELEVENTH HOUR come in! So your evening sun shall set in radiant glory. While still a labourer here, many young cherubs—*these young cherubs!*—shall cleave to you, shall listen to you, shall love you: these cherubs shall bear you company to the borders of the grave: and *there* you will exchange them for hosts of mightier cherubim! The cherubim of God, in all their glittering panoply, will encircle your glad spirit and bear you company on high. Venerable friends, in the name of the Lord come in!

YOUNG MEN! will you not profit by the Saviour's invitation? He frankly tenders you an honorable service. He puts it in your power to do incalculable good. Some of you have already toiled in a most thankless office. You have done it cheerfully. You have even solicited the distinction with no common eagerness. And others of you are as eager to enter on the same course.—Let twenty

years roll round, and all your service is forgotten: and of all your labours not one trace is left. And it is well—it *will be* very, very well—if this be all the evil you will be compelled to mourn. But you have yourselves seen many instances in which distinctions earned with toil could not be preserved in any measure of security, unless their hapless possessor, in order to retain them, made the sacrifice of principle, of conscience, of self-respect. You know well that in toiling for the distinctions of this world, you must bid adieu to tranquility, if not to independence. You know that the most faithful and able services are speedily forgotten, if you do not hold yourselves in readiness to fall in with every impulse which the deceitful or the daring may give to the public mind.—And what is your assurance that you will reach the giddy heights toward which so many clamber, while so few can possibly be seated on them? Why hazard the competition, when that competition is fraught with temptations, beleaguered with dangers, and coupled with the utmost uncertainty of success? If your love of glory does not burn too ardently, if it act not on your better feelings as a devouring flame, we have nothing to oppose to your acceptance of public honours. You may not only retain them in consistency with your allegiance to a higher power, but you may employ them as instruments of the greatest good. But let them—let them “come unsought for, if they come at all.” For after all, the account just submitted to

you of the tenure by which you hold them is undoubtedly correct. And even though in your case it should not happen as it does in most; though you were borne along triumphantly on the breath of public fame; though your measures were all wise, and successful, and applauded; though your administration should continue the model for other ages, and your works remain as monuments for future men to gaze at: yet know that all this glory must be obscured in dim forgetfulness, while you yourself still live, live on forever, without the wages of your toil.

“O it is strange,
 ’Tis passing strange, to mark man’s fallacies.
 Behold him proudly view some pompous pile,
 Whose high dome swells to emulate the skies,
 And smile and say, my name shall live with this
 Till time shall be no more: while at his feet,
 Yea, AT HIS VERY FEET, the crumbling dust
 Of the fall’n fabric of the other day
 Preaches the solemn lesson.—He *should* know
 That time must conquer. That the loudest blast
 That ever fill’d Renown’s obstreperous trump
 Fades in the lapse of ages, and expires.”

Come then, enter a service in which every effort makes a durable impression; in which uprightness, not suppleness, is the grand secret of succeeding; in which every labour of love is fraught with two-fold blessing,—with everlasting blessing on the head of him who serves, and with the blessedness of contemplating the happy bearing of his services on the character and destinies of other immortal be-

ings, who, but for the example, might have wandered on till they perished in their blood.—Take but your station in the church of Jesus Christ: conduct as becomes a follower and a lover of the Lamb; and trust him for the remembrance and remuneration of your toils, in the day when the lustre of all worldly greatness shall be quenched in endless night.

AND YOU, who to-day are to consecrate yourselves to the service of that Saviour!—AND YOU, the other members of a little band whom my heart must ever hold in most endeared remembrance!—may you well and truly test the truth of this assurance, that your Saviour's yoke is easy, and his burden very light. Once bound to one another by a different bond, the feelings you then cultivated have never lost their force. Long have you waited in this sanctuary of the Most High. Amidst every revolution of prospects and of sentiment you have still been here. In the midst of every discouragement, difficulty and trial, a sister's sympathy has glowed in every breast, a sister's solicitude has beamed from every eye. When this house has been thinned, when you sat almost alone, still have I seen you, dear and little band! firmer than veterans at the post which you had chosen. Why should I not to-day raise a monument to your affection, and record on it the emotions of one who loves you tenderly? Why should I not rejoice in the feeling that you have cultivated, when I see that it has been

wielded by the God of all salvation to the best of all results? Why may I not lift high "the voice of joy and thanksgiving," when I see a portion of that band—my own cherubic band—coming forward among the first to own the faith of the Redeemer, and embark for life eternal in the church of the living God? O may it be indeed for that ETERNAL LIFE! And may ALL OF YOU come in! May the roses of your youth then acquire their loveliest tinge, when your hearts beat high in a cause so high and holy! And may those roses be resuscitated to bloom in yet lovelier and immortal dies, in the day when Messiah shall summon you to rise and take your station in his eternal kingdom! Little band, may none of you be lacking! But when I, as God's minister, must give in my last account; when I usher this one and that one before the eternal throne; when most happy in presenting many of these my brethren, these people of my charge, then fully prepared for the light of God's salvation: then may it be mine to take you each one by the hand—YOU, whose solitudes have oftentimes cheered a sorrowful and desponding spirit—YOU, who are coming with the very first to submit yourselves to the government of God's own Messiah—may it be mine to take you each one by the hand, and lead you forward to your Father's and your Brother's throne!


Come forward, then, and assume your Saviour's yoke! Come and declare to all this people that you will bear his burden! The courage of that Sa-

viour did not forsake him for a moment, when he went forth before the people wearing a crown of thorns for you. The compassion of that Saviour did not die within him, when he struggled up Mount Calvary bearing his cross for you.—And your courage, your gratitude, will not fail you at this hour, when you rise to take your station in his glorious kingdom, and pledge your fealty to the Son of God. Come then, my dear young friends, come assume your Saviour's yoke! May the God of all salvation enable you to wear it worthily! And may your gallant bearing prove how light it is!

AMEN.



SKETCHES
OF THE
DISPENSATIONS
OF GOD.

 An apology appears necessary for the introduction of the two following discourses. The plain truth will always furnish the most honourable, and generally the most safe, of all apologies. They are introduced to fill up the volume. The publisher had supposed, from the unusual length of time occupied in the delivery of the foregoing sermons, that they would respectively have filled from forty to fifty pages; and the proposals which he issued were predicated on that ground. He is unwilling that the appendix, which embraces a subject neither pleasing nor popular, should be extended through as many as eighty pages.

In order to gratify him, and, if possible, to satisfy his numerous subscribers, these discourses have been furnished. They form a part of those "sketches" on which the foregoing appeal was predicated. Other portions of that series would have comported much better with the spirit of the volume; but as the sketches which relate to Adam, Noah, or Abraham, occupy respectively from five to a dozen discourses, no other part of that course could possibly be inserted.

THE
DEATH
OF
ABEL.

“And Adam knew Eve his wife: and she conceived and bare Cain, and said, I have gotten a man from the Lord. And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel, and to his offering: but unto Cain and to his offering, he had not respect. And Cain was very wroth, and his countenance fell. And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou

shalt rule over him. And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him."

GEN. iv. 1—8.

There is probably nothing that so much tends to perplex the judgment of the wise and good, and to fortify the unbeliever in his rejection of Messiah, as the anomalous government under which our world has been placed by two concurrent causes, the introduction of sin, and of the plan of redemption. The influence of each of these causes extends to every thing; and gives such a variegated and ever-changing character, not only to the actions of men, but to the dispensations of the Deity, that no understanding short of the Divine can unravel the complicated web.

It is easy to conceive the general aspect of things in a world where sin has never entered, and where infinite goodness measures out to the good a law that encounters nothing but order and felicity. Nor is it very hard to conjecture the condition of a world where rebellion has taken hold on the heart of every creature; and where the Judge, not revolving any purposes of mercy, issues the simple mandate, "let justice take its course." There we should expect to contemplate society without order: to see misery without mixture: to find horror without hope. But nothing short of actual observation could suggest

any thing like an idea of the chequered scene presented in a world of wickedness under a dispensation of mercy. All that mixture of evil among the upright, all those traits of amiableness and excellence which adorn millions of the impenitent, all those bounties which bless the offending nations, all those judgments which sweep without discrimination the righteous and the wicked—all these things tend to perplex and confound the most intelligent observer. No man is free from sin, and none is perfectly and fully given up to the dominion of iniquity. Of course we are perplexed in the estimate we strive to form of human character; we are perplexed in our opinion of the divine dispensations; we are perplexed about the tendency and about the character of things. It is just such a state of things as must necessarily ensue, when a plan is in progress for the recovery of a world. The curse does not utterly desolate; for there is mercy in reserve: mercy and goodness do not flow unrestrained; for wickedness is rampant, and judgments are abroad. God only can estimate the conduct and motives of every son of Adam; God only foresees the precise effect which his dispensations are to produce; God only knows how to suit them exactly to the characters and the end: and he is a wise man who, concluding with the scripture that “no man knoweth good or evil by all that is done under the sun,” consents to let God rule his own world in his own way, and sits down patiently and

submissively to the task assigned him, the government of his own heart and ways.

It was at a very early period that our fallen progenitors began to learn this lesson. Mercy had restored them to the hope of life, Messiah had interposed to stay the tide of desolation, and with his own lips had pronounced the tidings of peace and pardon through his own oblation to be afterwards accomplished. It might have seemed natural to infer that then all the consequences of their transgression would be prevented; that the sentence of death was to be entirely abrogated; that their bower should still flourish over them in Eden; and that they might anticipate a progeny favored and forgiven and happy as themselves. But such things might not be. The sentence was irrevocable, 'thou shalt have sorrow and labour;' "dust thou art, and unto dust thou shalt return." God may forgive, but he will not approve transgression: he will not remit the mark of his displeasure against it.

This they were soon to learn. Adam must leave the spot where he had held converse with his maker: and those happy bowers, those blissful haunts, must be no more visited by Eve. Banished from Paradise, they sought another home. "Eastward from Eden," and in some spot between the mouth of the Euphrates and the channel of the Indus, they sought a less favored and a less happy home. In due time, however, the loneliness and sorrows of their banished state were in some sort

relieved by the birth of a son. New and tender solitudes would naturally divert their minds from dwelling on their regrets. This first born son, the beginning of their strength, a pledge that God remembered them, gave happy omen of the promised period when their burdens should be lightened and their solitude done away, by a numerous tribe of sons and daughters, able and ready to minister to their wants and to anticipate even their wishes.

But to the mother of our race it was an event peculiarly interesting. A mother's feelings are most quick and tender; a mother's hopes are highest. She, too, had proved the unhappy leader in transgression, the seducer of her husband, the betrayer of the world: to her more directly the promise had been given that her seed should be the bruiser of the serpent's head. Is it any wonder that a heart yearning over her child, and valuing so highly a promise which her follies had rendered necessary— is it any wonder that her heart so tender and her hope so eager should have augured most auspiciously of this first born son; and that, ignorant as she was of God's real purposes and plans, she should have read in that child the accomplishment of the prediction, and anticipated the promised victory through him? It appears that she did do so; and accordingly gave him a name expressive of her expectation. She called him Cain, *the obtained or gotten*; "for I have gotten," said she, "the man, the Lord." So you will find it rendered in the

margin of your Bibles. The translation of the expression is literally correct, and obviously points at the idea just suggested. A fallen woman mourned her rash adventure; a fond and anxious mother gazed with tenderness and delight upon the little stranger; she expected from him every thing, she attributed to him every thing, she hailed him as the deliverer who was to repair her wrong. Ah! destined to sustain a very different character, and to shock a mother's feelings by very different work!

But it would appear that something of that petulance and stubbornness of infancy, which so often mark the character of the future man, soon corrected these delusive hopes. For we find that at the birth of a second son the current of her feelings had completely changed: and the name she bestowed on him indicates a sense of no moderate disappointment. She called him *Abel*, i. e. *Vanity*. Her hope was disappointed, and she would calculate no more.

How many sons and daughters succeeded to these two, we are no where told in scripture; but it would appear from a remark incidentally dropped by Cain, about the time of the sad transaction in which he was chief actor, that they must have been somewhat numerous. Their history however had little or no bearing on the destinies of future times, and they are accordingly left unnoticed.

The page of inspiration attaches itself to these two, in whose eventful story Adam was taught

much of the consequences of his sin, and the world may learn much of the misery it inherits.

The children grew up to man's estate; and, inheriting the judgment pronounced upon our race, betook themselves to various kinds of labour. "Abel was a keeper of sheep, but Cain was a tiller of the ground." The judgment inflicted in consequence of the first transgression, affected not only the ground, but all the cattle of the field. The disordered elements bore hard on the various tribes of domestic animals, and cut off their facilities for living. Human industry must provide them shelter from the elements, human foresight must interpose to procure them food, human judgment must select the spots to which they might be led to pasture: "Abel was a keeper of sheep." The earth also had in a great measure ceased to yield spontaneously food that was good for man. It must be laboriously prepared, ere the seed was sown; it must be diligently cultivated, or the weeds would spring up and choke the tender blade. This was Cain's occupation: he was "a tiller of the ground." To these different occupations they may have severally betaken them, as choice or circumstances dictated. We cannot agree with those who are led to imagine from the story of this unhappy pair of brothers, that either the choice or the pursuit of their several occupations indicated or promoted the different dispositions and principles by which they were actuated through life. The profession of Cain was that

which God himself had assigned to our first father, while in the state of innocence; and though it be an undoubted truth that it required more exertion and attention than we are in the habit of attributing to the shepherd's life, yet it proved so much the better shield from the temptations coupled with idleness. But both employments were innocent: they were equally proper. Nor is it saying little for that early age, that they so speedily learned to appreciate the advantages arising from the division of labour.

These young men however, appear to have been equally and carefully instructed by their parents in the duties connected with the present state. Both were made acquainted with the prospect of salvation through the promised seed. And both had no doubt witnessed from their childhood those frequent sacrifices instituted by God before our progenitors left the garden; and which were designed to shew forth Messiah to be slain. Accordingly both of them were professed worshippers of the God of the whole earth: "And it came to pass in process of time that Cain brought of the fruit of the ground an offering to the Lord. And Abel, he also brought of the firstlings of his flock." Both of these offerings were in their nature good, and would, under certain circumstances, have been highly proper. The sacrifice of animal life was ordained, we have said, as the type of Messiah to be slain for sin; as the emblem of his life given for our

lives, that the world might be saved by him. Every such sacrifice, therefore, was a direct acknowledgment that the offerer was a sinner; it was also the expression of contrition for his sin, and of his faith in the salvation of Messiah. This kind of offering, then, was not only proper, it was indispensable to all men. It was ordained of God for men as sinners. But all those other so very frequent offerings, though highly proper in themselves, spoke a very different language. They were the indications of thankfulness for benefits received; they were proper expressions of man's sense of dependence. But they were nothing more. They spoke of kindness, but not of pardon; of thankfulness, but not of contrition; of the God of glory, but not of the God of grace. In the hand of every sinner they would of course be proper, for all stand debtors by many obligations: but they would have been equally appropriate in hands not stained with crime.

This distinction was well known to Abel. He felt his own unworthiness, and he stood ready to acknowledge it; he knew his need of forgiveness, and he was ready to sue for it; he recollected the first great promise of a Saviour, and he was glad to confide in it. The Apostle Paul has attested that these things were so. In his epistle to the Hebrews, Abel ranks high in his catalogue of worthies; and the reason assigned is, that his offerings were tendered in the faith of God's Messiah. He came a sinner; he came a suppliant; and his

offering was accepted: "God had respect to Abel, and to his offering." In what way this expression of the Divine acceptance was vouchsafed, the history does not tell us. It may have been that fire fell from heaven, and kindled on, and consumed the sacrifice; for this we know was not unusual: or the acceptance may have been indicated by a voice from Heaven. All that we know with certainty, is the fact that the indication was of a nature to be certainly known, not only to Abel, but to all who witnessed the transaction. Cain also saw it: Cain knew that the offering of his brother was accepted. Hoping well from such an omen, he forthwith presents his own. It was an expression of dependance on him who rules the seasons; it was an acknowledgment of his goodness in sending rain from heaven, and in bringing forward and ripening the fruits of the earth. It was of the first ripe fruits that this offering consisted. It was of the fruit of his own industry laid upon God's altar, in thankful acknowledgment that to God he owed his all. But then it spoke not one word of sin, or of penitence for sin. It said nothing of that Messiah through whose merits alone all offerings of sinful beings are accepted. It glanced not at the promise on which Abel fixed his hope, when the blood of his victim flowed. Busy, bustling, Cain had been thinking about too many things to think much about his sinfulness; and had too many interests perpetually at stake to take any lively interest in the promise of a Saviour.

He was, however, no Atheist; he knew the God of providence, and he was ready to acknowledge him; he felt his own dependence, and he was thankful for the bounty that provided for him and protected him. Thus he made his offering; encouraged no doubt by the favorable reception with which his brother had met. But no fire from heaven was seen to kindle on that altar; no voice from the throne spoke of kindness to the worshipper: "To Cain and to his offering the Lord had not respect."

It is not, my brethren, an unusual thing for the divine displeasure against transgressors to be indicated in this way. Men *may* contract, they often *do* contract some fearful stain of sin, and conscience alarmed and wounded anticipates a speedy and fearful visitation. But day rolls on after day, heaven's rain descends, heaven's sun shines full upon them, and all things move on as though God regarded not. Often they sink back into a stupor of forgetfulness, imagining that God's judgments are not quite so sure, and that sin is a matter not quite so dangerous as they had been led to think. On other occasions, the premonitions of a guilty conscience keep up perpetual fears, and urge them to make their peace. Like Cain they bring their offering; perhaps do more than he did, perhaps make confession of their sin. But still, all things move on as usual: heaven is mute as death: no word of reproach, no voice of approbation, is whispered to the conscience: God, as if afar off, speaks not in an-

ger, nor communicates ought of peace. What means that silence, fixed and dreadful, so like the sudden and portentous calm before the earthquake shakes the solid earth! It is the silence which indicates a purpose in high heaven, fixed as it is mute: it is the seal of reprobation, "let him alone," when men stand guilty, and neglect the only way in which guilt can be removed. It is the direful indication of an heart too much hardened to be bettered by chastisement; of a being only LET ALONE, because he has not yet filled up the measure of his sins.

The last of these conditions was the lot of Cain. He came as a worshipper, and God did not regard him. But this silence produced far different feelings from those which we should deem natural as well as proper. He did not inquire the cause of this rejection: the memory of his offences did not rise up before him: he thought not of soliciting forgiveness of ought that he had done: he was not even terrified at this mark of the Divine displeasure.

He rather chose to act as if his maker were the offender, and himself the party "more sinn'd against than sinning." His mind recured to the accepted offering of his brother, and to that altar flaming toward the gate of heaven; and he dared to impeach the justice of the Eternal, he dared to arraign that very goodness in acknowledgment of which he had just now brought his offering; because his offering was rejected while his brother's had

been accepted. He was not humbled; neither was he terrified; but he "was very wroth, and his countenance fell." What an horrible disposition! What atrocious envy! O we have heard, and we have sometimes seen it too, how envy writhes when it sees the meed of merit; and how, "like a scorpion girt with fire," it will drive its maddening sting into its own distracted brain, if it may not vent its fury on the object of its hate. And we have sometimes thought that frightful as it is,—although its spirit be restless and relentless, and foul and lean and sharp its harpy talons,—yet we have thought it might sometimes tax compassion as well as indignation, because it still speaks the ruins of a glorious nature, an heart not so debased as to be dead to the blessings of an honorable fame. I look upon ambition, or even upon envy, and I am disposed to say: 'Still it is the struggle of an aspiring spirit for that proud eminence whose steep and narrow peak is too small to seat the millions who would fondly reach it; it is a noble though much perverted feeling.' Or I say that 'self-love, blinding a mortal to his own defects and greatly magnifying his little sum of excellence, may lead him to imagine that the hands which clapped the laurels on another brow must have been unfairly guided; for though another wore it, yet the meed was of right his own.' Thus envy might be traced to a misguided feeling, resisting and avenging an imagined wrong. But when I look upon this CAIN, when I mark the first

ravings of that "green-eyed monster," as it wrought up to madness the first born among men, I learn enough to annihilate the charitable but still wretchedly lame apology. **CAIN** was the ruin of a noble nature. Let him teach you what man is, and of what thoughts of horror he is capable. Cain could not suppose a mistake in the omniscient: he could attribute nothing to a partial feeling: he must have felt satisfied that the preference was just: **YET HE ENVIED HIS OWN BROTHER THE FAVOR OF HIS GOD.** Do not then imagine that envy only rises from mistaken apprehensions: or that it is the erratic working of a towering spirit which cannot brook obscurity: no, nor yet that it is the grasping of an inordinate love of glory in a world too poor to allow every one the meed. Only look upon this Cain!! Men now are accustomed to envy worldly splendor, or to tug for the chaplets wove from earth-born flowers. An ordinary miscreant will yield heaven's favor to be the rightful portion of the humble or unhappy: and give him but possession, be it by force or fraud, of the wealth and honours of the present world; the favor and acceptance of Almighty God may pass, the unvalued and unenvied portion of him whose wishes aspire in that direction. But this, even this, natural as it may seem, is not a feeling necessarily belonging to an alien to grace and to the love of heaven. **LOOK UPON THIS CAIN!!** At the time in which he lived the world was a small theatre. Little glory could be reaped from the suf-

frage of his fellows. There was little to court the grasp of insatiate ambition. So small was the circle of intelligent existences with whom man had any intercourse, and so few were the objects which might elicit strong desire, that the one great intelligence was regarded as a vast addition to their circle amid this dull and lonely waste; and his favour was an honour that no man could despise. And therefore foul ambition—so devilish is its nature!—could pounce with its sharp talons upon that stupendous object! And envy, though a dealer in matters most unholy, could not brook another's interest in the holy God!—O man! man! man! how little do you know of your own accursed nature, when you scan it only as seen in common circumstances, or attempt to measure it by the fashions of an age!

Is it any wonder that God, who knew his heart, should have rejected this man's offering! Who could have been surprised, had heaven let loose its thunders and struck the miscreant down! But behold the long-suffering and gentleness of God! He now breaks silence. He even condescends to reason with his creature. 'Why is Cain angry? If thou doest well shalt thou not be accepted?' But Cain had not been doing well. This very appeal of the Omniscient is proof that he had not. And the proud and haughty carriage with which he conducted toward his maker abundantly proves it too. That man must have been doing very far from well,

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whose conscience is so stupified as to be insensible to guilt; and whose spirit even rises to blaspheme his maker, because he withholds from the offender's brow the honours of the innocent. No; Cain had not been doing well. Why should he expect, then, to find favour with his maker? And why take refuge in such sullen anger when that favour was withheld?

You will perhaps say that his conduct was but the fruit of desperation: that he felt as if he feared nothing, because he had nothing more to hope: and that the relief of complaining may well be conceded, as a poor and lonely privilege, to him whose all is lost.—No; Cain had not even this meagre palliation to be plead in his behalf. God, who *might* have smitten him, not only reasoned with him; not only told him that he had only himself to blame for the rejection he complained of, that he had many a crime yet unconfessed to heaven; but he pointed out the way in which he might yet find favor. “If thou doest not well, sin lieth at the door.” Our common version has missed entirely the sense and spirit of this expression. The word translated sin, is often used in that sense. But then it also signifies a sin offering, a propitiatory sacrifice, such as Abel offered. And that this is the meaning in this place, necessarily follows from the turn of the expression; from the *manner* in which the thing is said to lie at the door. The Hebrews, meagre as was their language, had many words of much more

determinate import than those which we employ to express the same ideas. One of that description is used in this case. The word indicates that manner of lying which we remark in four-footed beasts, when resting on the ground with their feet doubled under them. When the Hebrews spoke of lying in a more general sense, they always employed a very different word. It was a beast proper for a sin-offering that was lying at the door.

Take then the appeal with this illustration: 'Why is Cain angry? If he has been rejected, it is for his evil deeds. "If thou doest well, shalt thou not be accepted?" But if thou art a transgressor, there is still a way of safety. Messiah has been promised; sacrifices have been appointed to shew forth his death; thou hast cattle for the sacrifice lying at the door. Come then and make confession of thy sin: come and lay hold upon the hope of God's Messiah: come tender thy sin-offering to thine offended maker: and then THOU TOO shalt be accepted.'

'And then, as to the honours claimed by the first born,' for that too it appears became a subject of uneasiness, 'Cain shall never lose them. It is to the honours of piety, not of primogeniture, that Abel has been promoted. But let Cain never suppose that the meed of piety can be bestowed in virtue of a civil right. It can be given only on its own appropriate ground. On that ground let him seek it, and he inherits double honour. Abel shall

not then be preferred in any sense. Abel shall take his station below the first born son: "unto thee shall be his desire, and thou shalt rule over him."

Cain was silenced, but he was not satisfied. He still was not humbled for the offences charged upon him. He thought not of a sin-offering as his more righteous brother had done. He would submit to no dictation, even from the God who had displeased him. The sin-offering was not tendered; and the fruits were not accepted. Thus was this man and his maker fairly at issue. "Let the potsherds strive with the potsherds of the earth," but "woe unto him that striveth with his maker." Cain *might* be wroth, and his countenance *might* fall. Still he was too weak to contend with the Almighty. Heaven is high, and his malice could not reach it. He goes forth from the Divine presence, bearing that malice in his heart, and meditating plans of treachery and murder. And such a murder! It was a brother's murder—his earliest play-mate's murder—the murder of an unsuspecting, unoffending brother, whose only crime was his piety approved of God. It was thus he contended with eternal righteousness. If he could not reach God, he would at least deprive him of a worshipper: he would PUT HIS MINION DOWN!

But guilt is a coward, though it wear a tyger's aspect. High-minded innocence is always unsuspecting: or it will learn to be fearless, even where it must suspect. From the letter and circumstances of the history it would appear that this rancor-

ous murderer took all possible advantages. This is indicated very clearly by the word employed in the original scriptures. "Cain *talked* with Abel his brother." He then decoyed him to some solitary spot. And having thus secured him, under the mask of brotherly confidence and kindness, he rose up against him and slew him. What craft! what malevolence! what violence! what atrocity!

Here read the malignant nature of that first offence, which "brought death into the world, and all our woe." See how it curdled the milk of human kindness! See how it corroded the sweetest bonds of charity! See how it gave birth to those infernal tempers that vent themselves in murmurings and malicious actings against the God of heaven! Now might Adam well have recollected the fearful prediction on the day of his offence. God had spoken of sorrows: and was ever parent laden with such dread sorrows as those which now accumulated on that old man's head! Here for the first time he saw the curse fulfilled. Death broke in upon his domestic circle, and felled at his very feet an amiable and pious son. And no common death was this. But one short hour before, this child of his affections, this being of exalted and almost spotless piety, this stay and consolation of his life, had appeared before him in all the gaiety of youth and innocence, and in all the lustre of a cherub's piety. O who that can dive into a father's feelings, who that can scrutinize a mother's tenderer and more

confiding heart, will be at a loss to paint the fond expectancy of these pious parents, when they contemplated the recompense of their early labours in the dignified piety of this "righteous" son! If there be an emotion known on earth that may cope with those which thrill a seraph's bosom, it is the gladness which expands the hearts of pious parents when they see their sons, "the beginning of their strength," in strict alliance with the God of grace. It is an expectancy of all others the most pure, the most tender, the most highly prized, when a mother can look forward to the ten thousand displays of tenderness and reverence of which she reads the pledge in the sanctity that refines and fixes forever the charities of nature.

Such would naturally be the anticipations of our first parents, when they thought of the piety of their second son. So they no doubt calculated when on the morning of that day the flame from Abel's altar aspired to scale the heavens. But within a very little while "an horror of thick darkness" settles down on all their prospects; for ABEL, whose presence was to animate the scene, ABEL, whose piety was the sunbeam that illumined it, ABEL is now laid low,—laid low by a stroke of violence,—his long hair clotted and his mouth defiled with blood. Yet all this was a light matter. Many have been the men who fell in sudden death, and left many parents childless. But Adam was not childless. It would have been blessedness to

have been so. Cain was his first born; and Cain was not dead: he was worse than dead, he was his brother's murderer. And he was gone; he had fled; and the vengeance of God was pursuing him. On next Lord's day we will tell you whither he fled, and how vengeance overtook him. But to Adam it mattered not whither Cain had fled. In this pious son his consolation had been locked up.—No matter where the miscreant Cain had gone. There lay Abel, a pious, dutiful, and most affectionate son: he stirred not, he answered not: his pale and ghastly features were already set in death: and Adam and his consort were left to rue the day that doomed their loveliest offspring to become the food of worms.

But they only were to be pitied who were left behind. The unsuspecting Abel had fallen by the stroke of treachery and violence; but he fell not one hour too soon. Unlike the improvident and miscalculating sons of Adam, who leave it to futurity to make their peace with God, and consecrate their noontide to business or amusement, Abel early sought and found the favour of his maker. Under shelter of that favour he went through his daily task. With the light of the Saviour's countenance beaming full upon his head, with the consolations of the Most High dilating his glad heart, he was prepared for either issue, be it death or life. Nor was he at all the loser when summoned the first of human kind to take his station before the eternal

throne. For thence his pure spirit could speed its joyous way, to meet and to salute, at the portals of high heaven, the spirits of his father and of his mother, when they came.

My brethren, if it be joyous for friends to meet on earth, be ye judges of the blessedness when friends shall meet in heaven! Judge of their felicity when walking hand in hand they talk of the dangers they escaped on earth; of the goodness and watchfulness that brought them safe to heaven; and of the surprising destinies that eternity has in reserve, that eternity will unfold to the holy and the happy. May it be yours, my dear young friends, to profit by this example of ripe though early piety! May my spirit meet your spirits at the portal of high heaven, when like this first martyr you shall have cultivated a piety approved of God! And may ours be the emotions of long sundered friends, as our memories revert to the happy—happy day when we talked together of the death of “righteous Abel.” *Amen.*

THE
JUDGMENT
OF
CAIN.

“And the Lord said unto Cain, Where is Abel thy brother? And he said I know not. Am I my brother’s keeper? And he said, What hast thou done? The voice of thy brother’s blood crieth unto me from the ground. And now art thou cursed from the earth which hath opened her mouth to receive thy brother’s blood from thy hand. When thou tillest the ground, it shall not henceforth yield unto thee her strength. A fugitive and a vagabond shalt thou be in the earth. And Cain said unto the Lord, My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive

and a vagabond in the earth: and it shall come to pass, that every one that findeth me shall slay me. And the Lord said unto him, Therefore, whosoever slayeth Cain, vengeance shall be taken on him seven fold. And the Lord set a mark upon Cain, lest any finding him should kill him." GEN. iv. 9—15.

“Whither shall I go from thy Spirit? Or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. If I say, surely the darkness shall cover me; even the night shall be light about me.—The darkness and the light are both alike to thee.”

If there be an instinctive principle in our nature, strong and unerring above every other, it is that which chimes harmony with this noble apostrophe of the Jewish prince and prophet. Of all those truths which enter into the circle of religion and morals, this is the last to perish from the memory of man, and the one most easily recalled. Even among those nations who have for ages “changed the glory of the incorruptible God, into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things”—even there, though intellect is wrapped in fearful dark-

ness, and conscience, sheltered by the sable wing of night, might promise a deep and everlasting slumber—yet *there*, remorse and terror, and sacrifices and ablutions, bear witness, in a language which none can mis-interpret, how deep-rooted is the conviction that there is one who sees and judges. We cannot tell you how it is, and we need not tell you why it is, but the veriest idolater who yields his homage to the rudest sculpture, and trembles before the idols of his wood and clay, often hears a voice which his idols cannot utter; a voice that speaks of certain and of fearful retribution.

We, my friends, are favored with the light of revelation. We do not yield our homage to an idol God. We direct our eyes to heaven; we look abroad upon the earth; we lay our hands upon our heart: yonder! there! *here* is God! the living God; the true God; “the King eternal, immortal, and invisible;” “the only wise God:”—and we *feel* that there is no absurdity in uttering that apostrophe, “the darkness and the light are both alike to thee”! Well, then, may we be afraid. There is good reason for our fear. We have the same law written on our hearts which dictates remorse and horror to rude and barbarous men; and we can at the same time distinctly recognise the hand that wrote the law: we can discern that it is a hand full able to inflict the penalty.

It is not hard to conceive what would be the con-

dition of human society, if this recognition of all-discerning providence were to fail from the minds of men. Human institutions can go but a little way to restrain or punish the atrocities of human conduct. Darkness may shroud crime from the most jealous wakefulness. Deeds of violence may be compassed where no ear hears, where no eye discerns, where no scrutiny can detect them: in the recesses of the mountain, in the entangled brake, in the cavern whose blackness rivals the pretensions of primeval night. Invaluable, then, is the idea of one who sees and judges; whose presence fills all places; no secrecy can elude him: whose eye knows not an obstacle; "the darkness and the light are both alike to him."

It is not to be wondered at that a watchful providence should have often interposed to keep up a recognition so important to the safety of the world. If all crimes fall under his cognizance, as the universal governor; much more must those which are perpetrated under the cover of darkness or of secrecy. There God is the only witness: he only *can* avenge. Accordingly, no nation, no age, is without examples of such fearful visitations. And ten thousand times ten thousand are the cases that have occurred, in which men who never knew, who never thought of the transgression, have deliberately—have almost instinctively—infered its existence, from the punishment awarded in the face of day. It was not superstition, it was a feeling of

our nature strong and not uncommon, which dictated that judgment to the inhabitants of Malta, when a viper fastened on the shipwrecked Apostle's hand: "No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live."* How but in this way can providence attest its observance of things most secret? How but in this way shall conscience stand in awe of him who sees in secret?

In the commencement of human society, the world had every thing to learn in relation to the Creator's superintendence of his rebellious creatures. It was therefore right and necessary that the intervention should be prompt, the interference open, the punishment most signal.

We are not at all astonished, then, that vengeance on his deed was announced to this murderer by a voice from heaven; or that providence was honoured by a speedy vindication. It was the first murder: and it was a most fearful murder. It was planned with deliberation; it was conducted with deceit; it was perpetrated in secret. It was done when men were few on earth, and should have been the more endeared. It was a good man's murder—a brother's murder—an early play-mates murder. It was grounded on his piety; it was prompted by malice,—by malice against God. Should this murderer rest, because men were few on earth,

* *Acts* xxviii. 4.

and there were none to smite him but his nearest relatives? Should that cunning which had aided to compass his fell intent, prevail to shield him from the infamy of crime? Should the secrecy of the transaction prevent suspicion?—Thus it might have been, thus no doubt it would have been, had not **Eternal Providence** governed what he made. But his eye discerned the monster when he first approached his brother with well dissembled kindness, and enticed him to the field: that eye was upon their footsteps, when the victim went along with him to the selected spot where no human eye could see them, no human hand interpose: that eye marked the stroke which felled Abel to the ground: and when Cain stood for the moment flushed with the success of his scheme, the eye of God was on him.

Ah! let all men remember that to calculate on safety because they sin in secret, is doubly to expose themselves to the vengeance of the **Most High**. All hope of safety is as a challenge to that high prerogative which controls the affairs of men. All boldness derived from the secrecy of crime, is as the gauntlet thrown down to the living God. For over secret things he alone presides: of hidden crime he only is the avenger. It is to say to him, that apart from the sanction of human laws, apart from the potency of human arms, you do not fear the consequences. And if God be challenged, he will take up the guage; he will prove his might up-

on him who sins in secret; and he will prove it OPENLY.

So this murderer found. He retired from the scene of his coward triumph, and left his brother lying in his blood. But short-lived was the triumph, short-lived the security, derived from the success and secrecy of such a crime. A voice from heaven a second time assailed him, "where is Abel thy brother?" What a question! Urged home, too, upon a man retiring from that spot under a persuasion of the most complete security! Urged by the being who had but lately accepted the sacrifice of Abel; and had demanded a sin-offering at the hand of Cain! It was as the first stroke of that bell which tolls in the ear of the condemned culprit, in signal that his hour is come! Ah me! If that bosom was not quite infernal, if Cain yet retained one feeling of humanity, what would he not now have given to have had Abel back again, to life, to health, to the bosom of his family! How must the thought have smitten him, that instead of the sin-offering which his Creator had demanded; instead of the blood that might have flowed in token of forgiveness, and as the harbinger of peace and of fellowship restored between him and his Creator; he had widened that breach, he had augmented his guilt, in an immeasurable degree. A sacrifice had indeed been offered up; but it was to passions the most infernal: a victim's blood had flowed; but that victim was his brother. And now, his malice glutted, but dis-

appointed of concealment, and destitute of hope, his steps had not wandered perhaps half way to his home, when a voice from heaven smote him: "where is thy brother Abel?" The question was not urged in a tone of accusation. God never triumphs over a fallen foe. But it was put in such a way as to rouse every recollection of regret and tenderness, to kindle every emotion of penitence and anguish, if any thing of humanity yet occupied a place in the bosom of this murderer.—Cain, however, was hardened, pre-eminently hardened; and he first attempted to shield himself under the most abandoned falsehood. "I know not," said he; and he said it to his Maker! He had just left his brother, stricken by his hand, weltering in his own blood: and the image was still fresh of that expiring saint turning up toward his murderer his dying eyes, and fixing on his countenance a steady gaze, till that glaziness which settles on the eye of death confounded every object in one deepening shade. He had just seen all this; and yet when he heard a question that might have made a fiend recoil, he had the audacity to reply, "I know not where he is." But not trusting to this refuge in a case so very plain, agonized with fear while he attempted the firmness and self-possession of the innocent, he betook himself at once to that obvious and common refuge of the unprincipled; he assumed the air of the party suffering wrong, and called in the aid of insolence to sustain him in his false-

hood. "I know not where he is. Am I my brother's keeper?"

Was this that Cain? that child of promise? that "gotten" from the Lord? So ignorant as to use falsehood where omniscience interposed! So stupid as to employ insolence where the hosts of heaven bow! Yes, this was that very Cain: And these were the consequences—the native consequences—of an ignorance fortified by a life by far too busy, and of passions nurtured without regard to law. Let not this denial, or this challenge, seem incredible. Cain had not the benefit of those myriads of restraints which help to awe the conscience in more modern times. There was then no world whose universal voice could have fostered high ideas of an all-disposing providence. Conviction was not deepened by those many interpositions which have since fixed the feelings and principles of men. Nor was the mind awed by those public institutions, which impress upon the heart a deep and lasting reverence. Cain had evidently thought little about these things; and the world afforded nothing to supply his lack of thoughtfulness.

But these are not the only principles on which we would account for conduct at once so stupid and so mad. Detection was to him the harbinger of despair: and earth and hell will tell you how little beings fear who have nothing more to hope. How often do the desperate arraign high heaven's decrees, while they feel that they are just? How of-

ten do they vent their blasphemies against God, though they know, and though they are aware that all creation knows, that nothing can tarnish the splendor of his name? How often have they wished—most impotently wished—that they could wreak their malice upon God impassible? And how often has the hair stiffened and stood erect on the heads of many thousands, while witnessing those effusions of madness and of malice, that it were pollution but to name! “I know not,” said this desperate ruffian, “I know not where he is; am I my brother’s keeper.”

But “the Creator of the ends of the earth faints not, neither is he weary.” If he once arise to make inquisition after blood, woe to the man who calculates on impunity! God is not a man, that he should stop short in the accomplishment of any of his purposes, or that he should be diverted from any of his pursuits. When the inquiry was first made, Cain was left to become his own accuser. It was not done that condemnation might be built on his own confession. It was that such an inquiry might set before him his guilt in all its aggravations: that a deep sense of sin might humble him in the presence of the Almighty: and that contrition might evince itself by such a ready and a frank confession as becomes the broken-hearted when they seek forgiveness. But Cain was not this humble penitent. He let slip this fair occasion to make confession of his crime. He would not ask forgiveness. He

sought by falsehood to conceal the deed; and poisoned the stammering tongue of guilt by language the most insolent.

And now who will plead for Cain? for himself he will not plead. Who will pity Cain? on himself he has no pity. Not only righteousness, but mercy stands acquitted: and now God shuts up the measure of his mercies, and lets his judgments slip. And he said, "what hast thou done? the voice of thy brother's blood cries unto me from the ground." What a challenge! what a disclosure! Of what advantage now was all that cunning, all that secrecy, with which the deed was done! What profit flowed to Cain from all the falsehood, all the insolence with which he dared to practice against the dignity of heaven! "The voice of thy brother's blood crieth unto me from the ground." Thus spake this voice, at first so gentle in its inquiries; and away at once went all his refuges of lies!! Every successive step which had promised him security, only added to the sum and weight of his enormities. He stood not only a detected murderer, but a convicted liar, an insolent blasphemer. Thus crime upon crime brought horror upon horror; and it was Cain's to learn that earth as well as heaven was armed against his wickedness. The earth drank in the blood of murdered Abel: but she first held it up to the sight of righteous heaven; and to heaven that blood addressed an appeal more powerful than any that could be urged by living suppliant's voice. It was a cry

to the justice of him who sees in secret; a demand that he would vindicate the honors of his government, where no eye had seen, and no other hand could interpose to execute just judgment on transgressions so enormous. And many has been the time, since the days of righteous Abel, in which justice has been executed on deeds of covert wickedness. Many have been the culprits who have learned in many ways that secrecy is not safety under the government of heaven. Many have been the instances in which surprising providence has brought to light, and marked for condign punishment, offenders who had lain hid for many a passing year, till their deeds had well nigh faded from the memory of man. Who has not heard it said, and who has not noted circumstances which bear witness to the truth, that

“—— Murder, though it hath no tongue, will speak
“With most miraculous organ.”

And who that has known of them will not lay to heart, that neither darkness, nor secrecy, nor places most remote from “the cheerful haunts of men,” bespeak a case in which crime may hope impunity. Although

“——— The midnight bell
“Did with his iron tongue and brazen mouth
“Sound ONE into the drowsy ear of night,”

yet he who sits in heaven "slumbers not nor sleeps:" he who fills immensity is present in the wilderness: the understanding that is infinite can readily find means both to detect and punish. So this murderer found. He practised cunningly and secretly against a good man's life; and, lo! his offences met a swift requital. And his shame is this day noted in this house of prayer; and it has been trumpeted for ages through all countries under heaven.—So perish the expectation of all malicious men! Be this the swift recompense of murderers and slanderers! And let all men recollect the fast approaching day, when God will bring, before the assembled universe, every word and every secret thought into the open judgment.

We can but barely note the punishment more immediately inflicted on Cain. The earth, we said, as well as heaven, was armed against the murderer. She lifts her anathema against this son of earth who had stained her bosom with a brother's blood: "Thou art cursed from the earth which hath opened her mouth to receive thy brother's blood." An appropriate consequence was, that she should no more yield her fruits to Cain, the cultivator of her soil: "when thou tillest the ground it shall not henceforth yield unto thee her strength." This was a double curse: A calamity superadded to the common lot of transgressors. Against Adam and his progeny it had been denounced, that thorns and thistles should thenceforth be the spontaneous pro-

ductions of the field. *They*, if they would live, must prepare the ground with labour: they must tend its fruits with care: in the sweat of their faces they were condemned to eat their bread. But Cain must endure a far more fearful sentence. It should be of no avail, though he did prepare the soil for the reception of the seed: it should not profit, though he did cultivate his fields with labour. Labour and care should be all in vain to him. In hope he might not sow; with joy he might not reap; to no purpose should the big drops trickle from his forehead: "the ground shall not henceforth yield to thee her strength."

What profited then those toilsome efforts which had prompted Cain to neglect the ways of God? Of what avail were all those instruments of husbandry prepared with so much care? Where were now those honors of a first-born son, a jealousy over which had promoted this foul murder? Shunned as a destroyer, despised, and feared, and hated, the honours of primogeniture had faded in his grasp: Cut off from his employment, his fields were of no value, his implements were lumber. Why should he continue in the abodes of men? Why stand as a target at which all might aim their shafts? Why frequent those places where all who saw him shunned him, and where every thing he saw recalled at once the memory of youthful happiness, and the images of guilt?—No; let him fly from all his heart held dear: let him cease from an

employment that heaven refused to prosper: let him shun the scorn of them who could no longer yield their homage to the first-born among men. Let him retire to some lone spot which as yet had never borne the print of human footstep: let him pitch by some lone stream which had never yet reflected "the human face divine:" and there let him feed on roots and barks and berries. Or let him painfully court the ground for a scanty return of small and blighted ears, till some son of his should rise, on whom the penalty did not press, and who in duty and in pity might supply a father's wants. All this was denounced against this cruel fratricide: "A fugitive and a vagabond shalt thou be in the earth," — a man without employment, without a country, despoiled of honour, and without a hope. God of justice! how fearful are thy movements, when thou arisest in thy strength to bestow the meed of guilt!!

So Cain most deeply felt. And now we pray you look upon this man, once too haughty to confess himself a sinner, too self-willed to bring the sacrifice demanded, and arrogant and insolent, even toward his Maker, almost beyond belief. How stoops the towering spirit! how twitches the tough sinew! how bows the neck of brass! This man of mock heroics is now abject, mean, and vile. Terrified beyond measure, he cries out for very agony. But it was not the anguish of an ingenuous spirit, mourning its mad offence; it was the slavish terror of a selfish, coward spirit, bewailing the punishment,

and nothing but the punishment. "My *punishment*," he cried, "is greater than I can bear. Behold thou hast driven me out this day from the face of the earth, and from thy face shall I be hid." In his terror he apprehends even greater evils than those which had been denounced: "And it shall come to pass that every one that findeth me shall slay me." How true in all ages is nature to herself! How strongly, how consistently, do all the virtues blend! How common to meet in one man the extremes of vice!! Shew me a cruel, a designing man, a man haughty in prosperity, loud and forward in his pretensions and his claims: and I will shew you a coward, who will shrink from real danger; who in the day of his adversity will be fawning as he was arrogant; who will meanly kiss the hand that loads him with indignity; and who will shew himself in all things the opposite of manhood.

But Cain was quieted as to this his greatest fear. The judgments of the Most High are dictated by righteousness, not by the spirit of vengeance. He, the august, the elevated spirit, the great pattern of all that is truly excellent, *he* would not permit that even a murderer, a deceitful, an arrogant, and now a most debased spirit, should be crushed below the point which justice rendered requisite. Nor would God so wound the tender sympathies of kindred as to constitute any one of the small society of men, all of whom were the near relatives of the culprit, the

exacter of his justice. He declared that no man should kill Cain. And to give him assurance of his life, to afford him, if it might be, full leisure for repentance, he denounced a yet severer penalty on the murderer of Cain, and then "set a mark" upon the fugitive, that all men might know him, and remember the prohibition. What sort of sign was given him, or what kind of "mark" was set upon him, the history does not say; and we will not attempt to amuse you by detailing any of the wild and baseless conjectures in which so many have indulged upon a question of no importance, and about which nothing can be known.

It was enough that God knew how to mark him; then sent him forth a wanderer and a vagabond, secure of life, but a child of shame and misery. Of his subsequent history very little is known. He wandered with his family to the eastward of Eden; and there his posterity were planted and increased. We have some account of his descendants to the fifth generation, and of their early practice of many of those arts which other histories restrict to far later times. We merely mention it as a proof, which must be added to those we have already encountered, that the common sense position of the bible is correct. God did not people the world with a race of savages, destitute of language, of arts, and of comforts; but adorned and furnished

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the human race at first as became the inheritors of his new and noble creation, that they might occupy their station with dignity and comfort.

Cain lived without felicity, and died without honour. No record tells the time when he ceased from earthly sorrows. No notices remain of the place that holds his ashes. "The righteous are held in everlasting remembrance, but the memory of the wicked shall rot."—His posterity continued uninstructed and unblessed, till the deluge came and swept them all away. But our history soon leaves them to pursue another object. We are led to contemplate the birth of Seth, a character very different from him who "slew his brother." We see him chosen of God to succeed to the piety of the murdered Abel, and ordained the progenitor of that long line of patriarchs whose history we trace in slow succession from Seth to Enoch, from Enoch to Noah, and from Noah through Abraham and David and many others, till the grand succession terminates in Joseph and Mary, of which last HE was born whom we this day worship, "the seed of the woman" and "the Saviour of the world."

Our subject to-day has been gloomy and appalling. On next Lord's day we hope to strike another note. Enoch, son of Adam, shines as a being of far different order from him whose dark and sullen aspect fixed the attention of the passing

hour. Enoch, as a prophet,—Enoch, as a man of the most exalted piety,—Enoch, translated without once tasting death to the realms where Abel dwelt, where Jesus Christ now dwells,—Enoch may afford us a glimpse of the glories of that paradise, as its immortal gates expand to let the patriarch in.

The lessons derivable from the facts just now reviewed are of a character not to be easily misconstrued nor readily overlooked.

The progress of the human mind from remissness to irreligion, from irreligion to irreverence, from irreverence to impiety unrestrained and undisguised, may be traced with some distinctness. Nor is it difficult to perceive how regular and how marked is the dereliction of all those duties which bind man to man, when once impiety has gained a firm footing in any human breast. God's own dispensations, wise and just and good, often prove the immediate cause of discontented feelings. Discontent produces envy; and envy malice; and malice gluts itself with blood. And yet blood does not always prove the favorite food of malice. Many are the men who would turn pale at the thought of murder, but who nevertheless can find full scope for malice in inflicting death upon a neighbour's or a brother's name. Many are the characters, both male and female, who bless their own souls, and

perhaps their maker too, that they never were even tempted to do a deed of violence; but who nevertheless remorselessly, habitually, almost daily, act a part not less atrocious than that of the murderer Cain. Earth drank up Abel's blood, when it flowed by the murderer's hand; but they, when their hands have opened the fatal sluice, themselves drink up the spirit. The club of Cain was wielded in the frenzy of his malice, and despatched his victim at a blow; but they can scatter "firebrands, arrows and death," through protracted periods, at innumerable times. The martyred Abel speedily fell asleep, and was beyond the reach of suffering; but their victims may drag out a miserable existence, distressed in their families, embarrassed in their affairs, distracted in their feelings, with the current of the life's blood rushing madly through their veins, but sluiced of the spirit that had regulated all. O, let these assassins and murders understand that the judge of miscreant Cain has not yet left the earth! that the failing spirit, like the blood of Abel, cries to the God of vengeance! And that he who in his scriptures has classed whisperers and backbiters with persons alienate from God, has already named their punishment: "sharp arrows of the mighty, with coals of juniper."

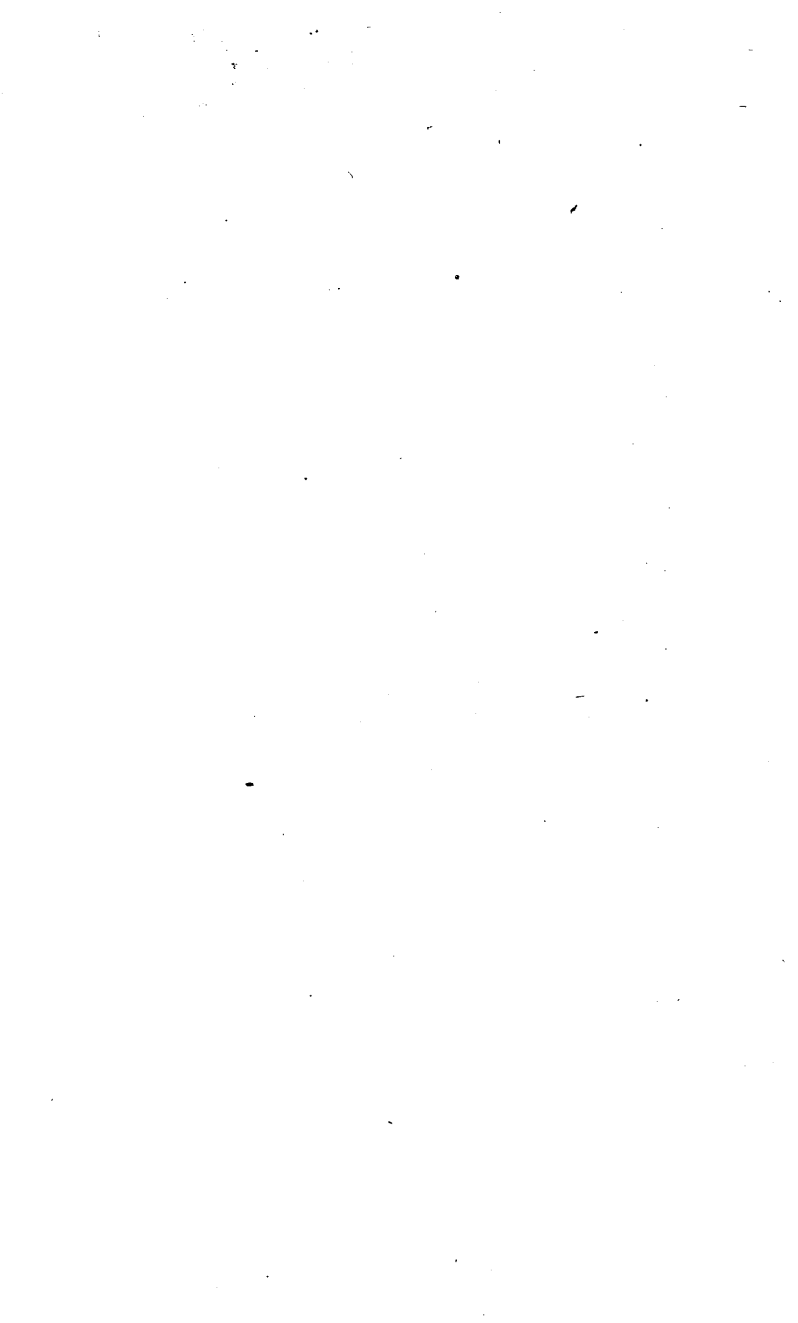
Again: Let all sinners against God consider how their enmity against himself is nourished and

augmented by perseverance in works of wickedness. It must have been long ere this man became so darkened in his understanding, and benumbed in conscience, as to be rendered totally insensible of his need of the Divine forgiveness. And even on that morning when he had stupidly and thoughtlessly brought his thank-offering to the altar without any accompanying acknowledgement of sin, little did he imagine that his heart was capable of harboring contempt of God or hatred toward his brother. But the disappointment he experienced wounded his pride; and then, though convinced, he would not confess his sin. This refusal to humble himself prepared him to reject the proffered pardon through the oblation of the Saviour. And as the wilful and pertinacious rejection of salvation cut him off from hope; it was natural that the heart should imbibe hatred against him from whom he looked for judgment without mercy. *And then*, when once the conscience becomes completely severed from the throne of God, man is rendered but another name for fiend; his spirit is but a devil encased in mortal flesh. Let no mortal, then, imagine that like Cain they may neglect the "one mediator," and yet retain their sentiments of respect for God. If that blood of the covenant does not give them peace, it will infallibly prove both the occasion and the mean of determined hostility to every thing that is most sacred.

Finally: Let the alienate from grace, who suffers like murderous Cain, discern the God of vengeance. When he tilled the ground, she did not yield to him her strength: he was "a fugitive and a vagabond," unprospered and unblessed.—How often since the day in which Cain groaned under this penalty, have other sons of Adam waged the same mad warfare, till borne down and crushed by the same ponderous arm! Let no man dare to repeat the mad experiment. All hearts, all elements, all events of every kind, are in the hand of God. And if *his* sentence once press thee as it pressed the stubborn Cain—if *he* curse thy basket, or withhold a blessing from thy store—all wisdom is vain, and vain will be every effort. Genius, industry, reputation, every thing that guaranteed your success in life, withers beneath the curse; or if they continue in their vigor, still they produce no fruit. In vain do you place your reliance on a thousand promising influences; in vain does a proud heart fret. "The stars in their courses fought against Sisera:" the stars in their courses fight also against thee.

Down, then, with thine arms, rebellious creature, and God will give thee life. If thou doest well, thou shalt yet be accepted; and a sin-offering is provided for all that thou hast done. Down with thine arms, thou haughty son of Cain, and be a vagabond no more. We announce to thee a sacri-

fice in which Abel placed his confidence; and he was accepted, and is blessed. Proud spirited Cain refused to trust the offering; and he wandered far from home, and he perished without hope. Down with thine arms, and be happy in this world: take up the cross of Christ, and be blessed in that t come. *Amen.*



APPENDIX.



THE view so rapidly sketched in the fifth of the foregoing series of discourses, has been deemed of sufficient importance to call down upon its author the castigations of many wise and mighty. Among those who have thought it right to express their opinion in very strong and decided language, the Rev. Dr. Gray, late of Philadelphia, holds the most prominent place. That gentleman was not a member of any of the courts which sat in judgment on the case; but he thought it needful to follow up the decision of the General Synod of the Associate-Reformed Church, with a work of about one hundred and fifty pages, in which he very plainly intimates that he has administered an effectual quietus to the novel heresy.

“The fiend” of Dr. Gray displays much more candor and good temper than we are in the habit of ascribing, generally, to beings of that class: and when it was understood that such a being was about to stalk forth among the churches, large calculations were made in relation to the feats it would perform; not only by those of whose cause it was deemed the champion, but by all who took any interest in the controversy, and were aware of the deservedly high reputation of Dr. Gray. And it must be confessed that this production has effected one thing of essential service. It has disencumbered the present controversy of that vast and heterogeneous mass of errors and absurdities with which the first movers had contrived to

burden it; and assisted to place the only question that ought ever to have been agitated, distinctly and singly before the public mind. This obligation to the candor and good sense of Dr. Gray the writer is happy to acknowledge. And had the same spirit of discrimination attended the author of "the fiend" in his progress through his numerous pages, he would have conferred upon his respondent the additional obligation of being saved from the necessity of further interference in a very unpleasant and, perhaps, useless controversy.

But while Dr. Gray has fairly and judiciously separated the question on which we differ from the many extraneous matters with which it had been combined, he has in some way managed to give to that question itself the semblance of unusual complicateness; whereas it is in reality *single* and very simple. He has also avoided a discussion of the grounds on which the position of the writer was established, excepting only in one or two instances; and in these instances he has been so unfortunate as entirely to mis-state the views and argument of his opponent.

For these reasons, and because Dr. Gray has himself deserted, in common with the writer, the sentiments commonly called orthodox, in relation to the matter in controversy; and has substituted a new view of his own in the place of the several theories he had undertaken to examine; he seems fairly entitled to the very particular notice of the author of these Sermons.

SECTION I.

State of the Question.

IT will be highly proper, before entering upon the distinct consideration of Dr. Gray's performance, to furnish a brief statement of the question on which we are at issue, and of the arguments by which it has been heretofore attempted to decide it. A sketch of this description will not only save the labour and inconvenience of repeated references and explanations; but, if executed with faithfulness and sufficient ability, will afford the reader the advantage of having the whole case at all times distinctly before his mind, so that he may at the first glance per-

ceive the bearing and value of every general principle that may have been wielded, or that may yet be wielded, in this controversy.

The speculations of multitudes have been for many ages directed to the solution of the question, on what principle it is that eternal salvation is offered in the scriptures to every creature; while it remains a conceded truth that it is not the purpose of God to save every creature. This question is supposed to be encumbered with difficulty, on the grounds that all salvation flows from the obedience and atonement of Jesus Christ; and that the merits of his obedience and passion can avail the persons whom he saves, for no other reason but because he is considered as their representative, and executes in their name and behalf what justice would otherwise exact from themselves. As these are points conceded on all hands, with the exception of those who hold the doctrine of universal salvation, the difficulty of reconciling a universal offer with a limited atonement, or rather with a limited salvation, has been at all times felt. For on the one hand, if all salvation must depend upon the fact of the party saved being represented by the Saviour; then it would seem to follow that as he declares his ability to save all men, he must have represented all, must have atoned for all. And if all be thus placed under the Saviour's representation, it would necessarily follow that all men must be saved; otherwise the penalty of sin is twice exacted, first from the surety, and then from the party for whom the surety has already satisfied. And hence we have the doctrine of universal salvation.

Again. It is clear from the scriptures that all men will not be saved. Thence, reasoning as above, it inevitably follows, that all men are not placed under the representation of the Saviour; he did not obey in their several names; he did not endure the penalty in their room; inasmuch as if he had done so, justice must have infallibly secured their salvation. And here again recurs the difficulty. Salvation is only imparted in virtue of the Saviour's representation of the person saved. Why then is it offered to those whom he did not represent? How can he wash away the guilt of those for whom he never died? How confer eternal life on those for whom he never purchased it? And if he cannot do these things, how can we reconcile it with his

sincerity, that he should offer to accomplish them; or with his truth, that he should claim the right?

To these questions a great variety of answers have been given. We shall meet with such of them as are most imposing, and most generally adopted, in the course of these strictures. It is sufficient to say, at present, that the Calvinists attempt one solution; the Arminians another; and the Hopkinsians a third: and that the writer, feeling equally dissatisfied with all their solutions, ventured to propose a distinct one of his own. With this solution, and with all the foregoing, the Rev. Dr. Gray professes himself dissatisfied; and, in the shape of an answer to this respondent, and of a defence of the General Synod of the Associate-Reformed Church, he comes out with a new solution of his own. There are, of course, no less than five distinct arrays assembled on the field, each as a band of Ishmaelites; and though last, yet not the least, this "spectre fell of fiendish might"—this two-fold fiend, (for such in the issue it turns out to be*)—this "fiend of the Reformation" brandishes terribly its spear, or rather bayonet, as we are taught to call it.†

In order to reconcile these apparently adverse claims of various established doctrines, the writer some years since ventured to propose the idea that the plan of salvation is predicated on the precise principle which is known to regulate all systems of being that are gradual in their development. It is an acknowledged principle that wheresoever a multitude of individual existences are brought together into a common system, their individuality becomes in a certain sense merged in the associated mass of which they form a part; and they become sharers in the character and destiny of the mass, in virtue of their connexion with it. Thus, for example, the particles of matter which at any given moment constitute a vegetable, derive their character and attributes from the fact of their assemblage and organization under that particular form; and such particles as either escape from this combination or are only thereafter to become united with it, in the mean

**In virtue, we presume, of the usual license, time out of mind conceded.*

†*Fiend, p. 46.*

time stand in no special relation whatever to the vegetable in question. Thus too, every nation and every association of men consists exclusively of those who are members for the time being; and it is in virtue of this actual relationship to the society that individuals become formally and personally interested in its destiny, and sharers in all its attributes.

It is plain that if the grand association, which we call the Church of God, or kingdom of the Saviour, is constructed and regulated on this plan, there will be no place for the discrepancy which has been supposed to exist between the doctrine of a possible salvation for all men, and the doctrine that no one can be saved but in virtue of his representation by the Mediator, taken in connexion with the acknowledged facts that he does not represent, and will not save all men. Because the assumption being that the Church of God is regulated like every other federative system of gradual development, it will follow in this case, as in every other, that it was not at all needful that the Saviour should actually stand in the relation of a representative or covenant head, at the moment when he achieved this great deliverance, to every individual who was afterwards to share the blessing. It is amply sufficient that he represented the system of being and every individual of which it was constituted at the time when he fulfilled his trust. Other beings might afterwards be admitted with facility into the system, and in virtue of that admission into and identification with it, they might fall under the representation of the head, and consequently share in all that he had achieved. Hence then the possibility of deliverance for all men: hence the proffer of this deliverance to all men. Salvation is predicated on the fact of representation; and this representation may commence at any time, and be extended over any number.

In order completely to establish the reasonableness of this view, it was necessary to prove two things. 1st. That such a system of being may be constituted and placed under a course of development, when it subsists exclusively in the person of the single individual who is regarded as the federative head; or rather, under that point of view, as the germ to be unfolded. And, 2ndly. That the whole merit or demerit of this federative head comes down undi-

vided upon every individual who may at the moment, or in process of time, be connected with him. Provided these things be so, it is obviously a matter of no consequence at what period the individual falls under the representation of the head, or how many individuals may successively fall under it. That which covers any one, covers each one as completely as if he alone were the party represented; and it may be extended to him as fairly if his representation commences 1000 or 10000 years after the event took place by which the destiny of the system was decided, as if he had been a party at the moment when the deed was done.

This view of the subject was stated with sufficient clearness in each of the three publications which Dr. Gray had before him when he composed his work. All that is said in relation to the question in "the body of Christ" is contained in the demonstration of the three following propositions, and in the deductions drawn from them: viz.

1. "It is not true, neither can it be true of any system whose development is progressive, that all who *shall* be parts of it are formally and in law recognised as parts, whether they exist or whether they do not."

2. "Neither is it true that the contemplated results which are to arise out of such a constitution, or, what in the present case amounts to the same thing, the *contemplated numbers* to the reception of which it shall be limited, diminishes in the least the capacity of the system to receive indefinitely above those limits, and that without any kind of violence to the constitution under which they might be received."

3. "Finally, it is not necessary in order to the recognition of a body or association, as well defined and as clearly specified as the head which represents it can in any given case be supposed to be, that all the parts or members which may eventually enter into the constitution of that body, should either exist in fact or be known in law previously to the moment when they are made to assume their station in the body."

"Body of Christ:" p. 172.

After having proved from the nature of the thing, that federative systems, gradual in their development, may

be constructed on this principle; the work goes on to shew by several examples that on this principle they actually are constructed: and then proceeds to make out from scriptural testimony that the plan of salvation does not differ in this respect from that which is adopted in the structure and management of other federative systems, but is framed on the very same principles.

These propositions again appear in substance, though under another form, in the circular addressed to the clergy of the Presbyterian Church. The annunciation is as follows:

“In every federal system, progressive in its development, the head and the members are identified in law. They are not known, (*in law*) as so many distinct and isolated subsistances, merely occupying certain relations to one-another; but are known and treated as one great moral individual, or whole, of which each and every part is identified with the head, and the head with each and every part. This system, thus constituted, is known in law and maintains its identity in fact, as one and the same moral person or individual, through every stage of its development; and in every stage of that development is recognised and dealt with in law and covenant, precisely as it then is, without any kind of reference to accessions afterwards to be made. And, with respect to these accessions, I further say that it is the fact of their being (*i. e. becoming*) accessions that interests them in common with the body. While not so in fact, they cannot be so known in law; because law has respect only to matter of fact.—And further, that these accessions do not destroy the identity of the body, nor in any wise affect its relations to the head; but do themselves then first and fully assume all the relations common to the system.—And finally, that any covenant made with a system thus constituted, is made with it *as a system, as one*; and has its aspect and bearing toward and upon that system as such, and upon the individuals as constituting it; but cannot have any respect whatsoever to any thing which is not the system, nor of the system, *because it knows nothing—recognises nothing but that with which it is really and formally made.*”

Circular: page 2, column 1.

The foregoing statement is then illustrated by the example of a nation, of which individuals become parts either by birth or naturalization; and begin to inherit all the destinies of the nation, and to share in the consequences of all its former fortunes, as well as of its present measures, from the moment that they are individually connected with it.

And in order, if possible, to preclude the possibility of further misconception or misrepresentation, the view was a third time stated in the following words, in the pleadings before the General Synod of the Associate-Reformed Church:

“It asserts” (viz. the essay on which the prosecution was founded) “the individual—personal representation of all who are born either into Adam or into Christ, from the moment of their creation or regeneration. But it denies that they are represented, denies that the covenants knew them in any respect, until they are thus engrafted.—It maintains that either covenant was made with the system as a body; but not with individuals who were *afterwards to be engrossed* as constituents of that body.—It maintains that the head is, in every given period, the representative of the body; but of none who are not constituents of the body.—It asserts the capabilities of the head to represent, and of the body to receive, indefinitely beyond the numbers it contains.—Finally, it assumes that the merits or demerits of the respective heads are not partitioned out among the members of the body; but that the whole of the merit and the whole of the demerit are severally imputed, not only to the mass, but to every individual that goes to constitute the mass.”

Plea: pages 35, 36.

It will be obvious from an inspection of any of the foregoing statements that the discriminating principle of the system which they contemplate is this, *and only this*: that the representation of an individual by a federative head does not depend at all on his having been contemplated as a part of the system when it was first organized; but solely upon the fact of his union with the head of the system, (or, in other words, of his identification with the system) and therefore that it is a matter of no conse-

quence at what period of time he may fall under the representation of the head.

The assumption common to all parties, Calvinists, Arminians and Universalists, is directly the reverse of the foregoing. They agree in declaring that the Saviour must have stood as the actual representative of all who shall be saved, at the times respectively when he entered into, and fulfilled, his engagement. And they do not seem to think it possible that a person who was not then formally considered as a party to the covenant, and as included under the representation of the Saviour, ever can become a party, and so be afterwards included under that representation. And hence it is that the Universalists conclude that Jesus Christ will save all men, inasmuch as he offers to do so; which could not be the case unless he had represented all.—And hence it is that so many Calvinists deny the possible salvation of any others than the elect; because as none others will be actually saved, none others can have been included in the covenant and under the representation of the Saviour; and without such an interest in these things, it is on all hands agreed that salvation is impossible.

The Arminians aim to drive a middle course, which it is not very easy to characterize in a few sentences. We can only remark at present, that (Dr. Gray's opinion to the contrary notwithstanding) it is far less consistent than either of the above.

The Hopkinsians attempt to rid themselves of the difficulty, by a process which annihilates entirely the principle of federal representation. They adopt the idea that the atonement made by Jesus Christ had no particular respect to any man or body of men, but was merely the endurance of that punishment which the law denounces against sin: and of course they overlook entirely that relation which must subsist, both in law and fact, between two or more persons, in order that their standing and destinies may be regulated by the conduct of either. The idea of *penalty* can in this case have no place; inasmuch as the infliction of death can have no respect to the offences of the party thereby rendered subject to the penalty.

The dilemmas into which all these parties and sectaries have been respectively forced, certainly go to indi-

cate that the actual structure of the plan of salvation is still a subject of legitimate inquiry. Nor ought an attempt to detect the proton pseudos (the first and principal erroneous assumption) in which all parties have heretofore so strangely concurred, while they differed in almost every thing else, to have been regarded as an offence deserving such hasty and outrageous correction.

We will now furnish an outline of the arguments on which it was attempted to establish the position that the body of Christ, or assemblage of the saved, is constructed and unfolded on the principle common to federative bodies; that is to say, is evolved progressively; so that individuals begin to be represented by the Saviour, and first obtain an interest in his merits and atonement, at the moment of their actual union with him.

1. This idea was supported by the structure of the first covenant, in which it was assumed that the children of Adam have a concern in virtue of their descent from him; so that their representation by Adam commences with their filial relation to him.*

2. By the acknowledged principle that persons cannot be at the same time under the representation of two federative heads who stand opposed to one another, nor at once involved in the several destinies of their opposite systems.†

3. By direct and positive scriptural declarations that all who are out of Christ are strangers from the covenant, and that those who are brought into Christ are then first brought under the covenant.‡

4. By all the figures which the scriptures themselves employ to illustrate both the manner and the principle of an union with the Saviour.§

5. By analogies drawn from other federative constitutions undeniably constructed on this principle.¶

**Body of Christ.* 174, 184, 196. *Plea.* 38—47. *Circular.* p. 3. column 2.

†*Body of Christ.* 178, 179. *Plea.* 51. *Cir.* p. 3. col. 2.

‡*Body of Christ.* 180, 191. *Plea.* 58, 60—62, 64. *Cir.* p. 2. col. 2.

§*Body of Christ.* 179. *Plea.* 63. *Cir.* p. 2. col. 2.

¶*Body of Christ.* 173, 182. *Plea.* 69, 70.

6. Finally, by the consideration that this view of the subject solves (or rather precludes) all the difficulties which have been supposed to be attached to it, and that too in a way which has the advantage of being countenanced by many and strong analogies; while all the systems that have been heretofore adopted are burdened with insuperable objections, and in fact prove unsatisfactory in the estimation of their very abettors.* We are now to notice, briefly, the manner in which Dr. Gray opposes himself to this array.

SECTION II.

Of the Covenant of Works.

IT had been assumed in all the disquisitions of the writer, and, so far as he knows and believes, it has been the uniform opinion of all Calvinists, and in fact of most christian churches since the days of the reformation,† that the covenants of works and grace were modelled upon the same plan; and that the systems to which they severally have respect are constructed and managed on the very same principle. This was not an unwarranted assumption. The Apostle Paul positively asserts this unity of plan, denominating Adam “the figure” of Jesus Christ;‡ and he reasons familiarly and frequently from the structure and operation of the first great system, to the structure and operation of the second.§ If therefore it can be made out that our connexion with Adam and representation under him, commence only with the beginning of our existence, and spring from our filial relation to him; then it will clearly follow that our representation by the Saviour also commences with our actual union with him, and that as under the first covenant no one can be a party before he has a being, nor be in any sense contemplated by the covenant, so no one is placed under the covenant of grace, or in any sense contemplated by it, till the moment of regeneration. In other words, both of them are systems of progressive evolution.

**Body of Christ.* 205—213. *Plea.* 58—56. 63—69.

†“*I pledge the man who says, from the days of the Apostles.*”

‡*Rom.* v. 14.

§*Ibidem.* 15—21. *1 Cor.* xv. 21, 22, 45—50.

It therefore became indispensable to the success of Dr. Gray, either to overthrow the assumption that the former system was "the figure" of the latter; or to disprove the position that it was, and is, a system of gradual development.—The first he only attempts by taking refuge in a certain technicality of the law, without ever meeting the scriptural references made in support of the assumption. On that technicality, which he would have us adopt without authority or illustration, he builds his own new system. We shall meet with it in due time. To the latter object he pays very considerable attention. He attempts to make it out that our representation by Adam does not flow from, or depend upon, our descent from him; and by consequence that we not only might be, but ACTUALLY WERE (*because we might have been*) all included together and from the first under that first covenant, and so under the representation of the first federal head.

The confirmation of this point is somewhat curious. "Was Eve represented by Adam in the covenant of works?"* This the Doctor states as being "the jet of the question": and he employs several arguments to prove that she *was* so represented. The consequence is plain: she did not descend from Adam by natural generation, and so natural generation is not the bond of the covenant; and *therefore*, all men may have been included under it from the first.

On the question whether Eve was represented by Adam in the covenant transaction we have not any thing to say, except barely to propose a problem to the consideration of Dr. Gray. If Adam stood as the federal head of Eve, then her standing and destiny were identified with those of her covenant head. What was the precise state and condition of Eve after having eaten of the forbidden fruit, while Adam remained innocent? The Apostle Paul declares she was "first in the transgression;" and we learn the same thing from the history of that transaction. If she was a transgressor, while her federative head was innocent, what was the precise bearing of her relation to him?

We do not state this objection with a view to get clear

**Fiend. 14.*

of Dr. Gray's argument, but merely in order to hint to that gentleman on what a sandy foundation he sometimes erects his batteries. — But we will admit (and we do it heartily) that Eve was placed under the representation of Adam. What follows? Not one of the conclusions so triumphantly asserted by "the fiend."

When it is stated that ordinary generation is the bond of connexion with the first Adam, reference of course is had to the great mass of human beings who have actually descended from him. By the very law of descent they are one with him in point of fact; that is to say, they are but the evolution of the first man, as an oak is the evolution of a germ. Now it is the fact of their springing from the loins of Adam, the fact of their deriving the germs of their being in succession from him, that is assumed to create their legal relation to him; and as there is but the one law of successive germination—the one mode of instituting this connexion, it may be said with truth that natural generation (THAT ONE MODE) is the only bond of union: for it is the only mode by which the evolution of the first man is accomplished. It is very true that Eve forms an exception as to the mode in which her being was evolved; but the exception reaches nothing *but* the mode. She was still formed of the substance of Adam: the germ of her being was a rib: she was therefore as really a development of the first man, though by a different process, as are any of her children. So Adam himself judged. He at once hailed her as bone of his own bone and flesh of his own flesh, as being really a part of himself. And so God himself declares her to have been. Here then we see good reason why she too should fall under the representation of Adam: she was a part of him. But we cannot even conjecture a tolerable reason wherefore she should have been formed out of a rib, and not out of materials taken immediately from the ground, unless it were done with the precise view of rendering her a part of the one great system.

The case of Eve, then, does not disprove the assumption that natural generation is the bond of union. It is the mode by which mankind derive their substance from him. It therefore constitutes them parts of him. And it is the fact of their being parts of him, and so ONE with

him *de facto*, that renders them one with him *de lege*. Eve was also one with him in fact, and *therefore* also one with him in law. She forms no exception to the law of representation; she was only brought under it by a different process. And the very fact of her being created a derivative from Adam, affords a striking confirmation of the general principle that identification in law is founded upon, and subsequent to, identification in point of fact.

We would therefore date Eve's federal connexion with our first father from the moment in which she derived her being from him: and we would date the federal connexion of every child of Adam from the moment in which they respectively derive their beings from him: and we would still say that this connexion is constituted by natural generation, because that is the mode of derivation.

But we have another example furnished by the Doctor; which he supposes to be equally in point. Eve and Jesus Christ "both derived human nature from Adam."* The inference is, that the mere derivation of human nature from Adam does not place us under his representation. The conclusion *may* be correct; but the premises are more than questionable.

The apology so sportively offered to the physiologists for trespassing on their grounds, ought to have been sooner introduced. The physiology of the scriptures will no doubt be admitted by Dr. Gray to be correct: and if any thing be clearly taught us in the scriptures, this point is clearly taught, that the germ of every living thing, be it animal or vegetable, is to be considered as *the being* whose identity is preserved through every stage of accession or development. It is not the accession that gives character to the germ, but the germ that gives character to the accession. Now every human body is but a germ developed; and though it be the fashion of modern physiologists, as it is the fashion of all philosophers, to theorize in opposition to the scriptures as frequently and as far as they can, yet Dr. Gray will recollect and will believe the physiologist who teaches that such a germ does exist in the commencement of every animal existence, and

**Fiend.* 18.

that it is derived from the father's loins. It matters not in what way, from what substances, or in what manner this germ is afterwards increased: the derivation of its being is not referred to any of the sources from which it derives its bulk, but exclusively to that whence it first proceeded as a germ. No one thinks of tracing up his existence to the various articles from which he derived sustenance, and which were partly converted into his own substance. The being that was sustained and augmented by them, is that to which he confines his notice: and that being he may still trace (and the scriptures *do trace*) backwards, till it be resolved into the germ derived from the parent's loins.

Now, whence was that germ which we are constantly to identify with the body of our Saviour? It was an immediate creation; it was not derived in any measure, or in any sense, from Adam; it was produced when the Holy Ghost overshadowed the favored virgin: consequently it at that time stood in no relation to Adam. If, then, we were correct in saying that the accumulation of particles, from whatever source derived, does not affect the identity of the being which is thus augmented; the Saviour, though rendered a partaker of flesh and blood in consequence of the nourishment derived in the ordinary way, was not thereby brought a whit the nearer in his relationship to the first Adam. And so it is not true that he derived his being from him. Eve was formed from Adam's own flesh; she was in her original a constituent part of him. Jesus Christ was *created* immediately by the Holy Ghost; he was not in any degree a constituent part of Adam, or of any of Adam's seed.

The scriptures, which teach sound theology as well as correct physiology, always keep up the distinction. They never talk of the Saviour as being the seed of Adam. They always distinguish him as "the seed of the woman." This same word they frequently apply in the case of others who are nevertheless truly the seed of man: so that the very use of the expression "seed of the woman" sufficiently indicates the restrictions under which it should be understood.

It is not true, then, that the case of Eve forms an exception to the general assumption that all human beings

are interested in the destiny of the first Adam, in consequence of their descent from him. She was as really an evolution from the first man as are any of his children. She may therefore have been fairly identified with him in covenant, inasmuch as she was a part of him in fact. The Doctor's argument is therefore a palpable sophism. And his 2nd argument is not only equally sophistical, but it is further burdened with two very serious evils: it is founded on false premises, for Jesus Christ did not derive human nature from Adam; and it is completely a non sequitur in its conclusion, that "human nature in human personality" was the thing represented by Adam. It is very true that the Saviour is not human nature in human personality; but how does it thence follow that this *must* be the reason wherefore he was not included under the first representation? We say, and we say correctly, that the destinies of this whole world, of every hill and mountain, of every bird and beast, were summed up in him who was the head of the creation. But did all these possess "human nature in human personality"?—At all events, is it not a fact that the Saviour, from the very constitution of his being, *could not* so possess human nature? and if this *must* have been the fact, though there were twenty or an hundred good reasons why he did not and could not fall under the law of representation; and if the fact *must* be the same though this were not at all the reason; is it not completely a *petitio principii* to infer that it *must* have been the reason, because the fact exists? And yet the existence of the fact is the only argument which "the fiend" produces in proof of the assumption!! But there is another FACT which sufficiently explains the reason. The author of "the fiend" had no other proof to bring. We level no imputation at the resources of his mind. The fault is in the position he had undertaken to defend. It is incapable of proof.

We might rest contented with this disposition of Dr. Gray's two sophisms.* And we *will* feel content to take

*"Two sophisms"!! How true is the old proverb, "like produces like"! Dr. Gray's fiend is represented as itself consisting of "two sophisms;" and it hardly gets to business before it produces "two sophisms" more. Is not this another "fiend"?

no further notice of them, after having proposed another problem for the consideration of that gentleman. If the Saviour could not fall under the representation of Adam, on the ground that he was not human nature in human personality; how can the children of Adam fall under his representation, when the same discrepancy exists as in the other case?—when he *is not*, and they *are*, human nature in human personality?

Dr. Gray, then, has not succeeded in disproving the assumption that we fall under Adam's representation in virtue of being his descendants, that is because we are in point of fact but evolutions of the one system at first summed up in him. And therefore we have as yet no reason for deserting the position that this representation and personal recognition commence with the beginnings of the being thus evolved. This is in fact the main question; because on the position that Adam's posterity fall under his representation only at the moment when they become parts of the system which he heads, we found our argument for the similar evolution of the system headed by the "second man." The bearings of this question will at once be seen. If Adam entered into covenant as the germ of a great system, to be afterwards developed, all the parts of which were to be considered as parties to the transaction, and as involved in the destiny of the germ or head; and if, at the same time, the covenant specified nothing but the party then existing and contracting; it will follow that all others must become parties, in virtue of their actual relation to him; and consequently must become parties at the time, and not before, when they become so related. And it will further follow that the covenant itself imposes no limits on the number to be afterwards brought under it, nor regards them in any sense until they are actually so brought under.—But, on the other hand, if the contracting parties definitely and specifically contracted for, and in relation to certain individuals; then this very specification necessarily limits the operation to those individuals; and, however many others might descend from Adam, they could not be affected by his fall, inasmuch as he did not stand in the relation of a covenant head to them.—The

former of these assumptions is adopted by the writer. The latter by Dr. Gray.

The appeal then, as to the actual structure of the covenant, must be made to the "living oracles." Dr. Gray appeals to them: hear what he says.

"Before dropping the subject of the covenant of works, I beg leave to make myself distinctly understood, that I allude entirely to the transaction recorded in the 17th verse of the 2d chapter of Genesis.—To a covenant expressed by Jehovah in so many words, and of consequence assented to by Adam. Other covenant of works I know none. The Holy Scriptures are entirely ignorant of any divine system of religion, save the law of works and the law of grace; at the head of the former stood Adam—at the head of the latter stands Jesus Christ. And both these covenants WERE DISTINCTLY EXPRESSED IN WORDS among the contracting parties." Fiend. p. 23.

We have the "words" in which the covenant of works was expressed. In what form of "words" the eternal covenant of grace was expressed; or how it could be *eternal* and yet arise from a distinct expression in words, the learned Doctor would very probably be at a loss to tell. We are not denying, be it remembered, the eternity of the latter covenant; but merely remarking on the strange character of this *orthodox* expression.

'We have no covenant of works, but that which is expressed in Genesis, as above.' In this we agree. And when Dr. Gray will point out any specification of persons and any limitation of numbers in that covenant, we will no doubt *again* agree. But so long as we believe with Dr. Gray that this sentence is the very covenant of works "distinctly expressed in words," and that the scriptures acknowledge no other covenant of works; we must only insist that Dr. Gray stands convicted by his own authority; for here is neither specification nor limitation.

But perhaps the parties had the specification placed mentally before them; so that when the contract was made there was a distinct understanding on whom it was to be binding. O no. Hear Dr. Gray.

"From the scriptural account of this whole transaction, I presume every candid inquirer after truth will see cause to believe that when the covenant was made with

Adam, he had not so much as an idea of any human being but himself. How should he?" Fiend. p. 15.

Hear him again.

"It is not supposable that Adam knew all his posterity by name, or could contemplate them individually by name in the covenant transaction. I have already said that, at the making of the covenant, it does not appear that he had any idea of any human being but himself." Fiend. p. 20. 21.

THAT was spoken as becomes an honest man! But do not these appear to be very unpromising materials for the construction of a system, such as Dr. Gray would erect? If the covenant contains no specification; and if one of the parties knew nothing about a specification; by what kind of management is it contrived to introduce one into the covenant itself? It is done on the bare assumption of the Divine Omniscience, or rather decree. God, who made the covenant with Adam, knew upon whom it was to operate; *intended* that it should operate within a certain range and no farther. Now all this is very good Divinity. And it is a master stroke in controversy to hint that it may be proved "that God knew and determined all his works from all eternity."* But is it not miserable logic to infer that therefore the covenant itself determined any thing about the matter? Is it not a shame to confound so pertinaciously the constitutions under which God conducts his plans and purposes, with the purposes themselves which it is intended to accomplish in virtue of those constitutions? Dr. Gray might well spare himself the trouble of the demonstration of which he speaks. He had before him very sufficient evidence that it would be needless labour.† If he could have persuaded himself to "demonstrate by the soundest philosophical reasoning," that such a specification and limitation can be predicated of a contract or covenant, the formation of which is necessarily the joint act of two or more parties, and yet the covenant not contain them, and one of the parties whose joint act it is, not know any thing of them; we will make bold to say that he would have performed a feat worth looking at, and one that might have done good service in the con-

*Fiend. 22.

†Body of Christ, *passim*.

troversy. But instead of doing this, he makes the following just concessions:

“There is no question that the covenant, from its own nature, left the number of its subjects to be determined by the sovereign wisdom of God. The law was the law of human nature, existing in human personality. Had Adam fulfilled the righteousness of that law, it would, according to the nature of the covenant, have been transmissible or imputable to every human person, be the number more or less, on the final catastrophe of the human drama. And now that he has sinned, his sin is imputed to every human person, and would, from the nature of the covenant, be imputed to each one, were the number a million times more than they are, or ever will be.” Fiend. p. 20.

In the foregoing extracts Dr. Gray has frankly conceded every general principle for which the writer ever contended on this subject. The conclusions drawn from these premises we apprehended and still apprehend to be irresistible. For if this be the nature of the covenant, and if it contain within itself no clause whatsoever, either of specification or restriction, and if neither of these things were contemplated in any shape by one of the parties contracting; then the particular results intended by the other party to be brought about under the operation of the covenant, manifestly have no bearing that can affect in any way the principle of the covenant, or the reason of its operation. It would be very hard so to construe Adam's acquiescence in the divine sovereignty on this point as to give it the virtue, and subject it to the law, of a covenant specification.

One word more, and we will have done with this part of our subject. It appears that Dr. Gray has entirely mistaken the nature of the error which he sets himself to combat. “This view does not satisfy Mr. M.C. He insists, that Adam represented (what he calls) his own body, but not the individuals in their distinct personality.” Fiend. p. 23.

Now in what page does “he insist” on this? Certainly not in any of the pages which contain expressions like the following: “the union and REPRESENTATION in question are personal things,—the interests involved, personal interests—and the responsibilities undertaken, person-

al responsibilities. The question ought not to have been, whether the covenant engagement and representation respect PERSONS; for there we really do not differ; but upon *what principle*, and at *what time*, this representation takes place.* “Adam, I must repeat it, stood, like Abraham or David, as a covenant head. The party he contracted for was his progeny—his seed; but not to the exclusion of his individual person. Now that progeny, I presume, would be always *human persons*; and as the aggregation of units cannot approximate infinity, if the covenant is to be construed as terminating on his seed, it must have always terminated on a definite number. The real difference between us relates to the question whether the individuals thus represented, were specifically named and contracted for in the formation of the covenant itself.”†

Now, had no such passages as these been found in the works which Dr. Gray was examining, he might have been held excusable for making such a statement; inasmuch as an imputation of a similar kind holds a distinguished place in the libel. But as it was abundantly proved in the pages from which the above extracts are taken, that no such sentiment was uttered in the original publication; and as it is explicitly disclaimed in both the passages just quoted, and in the pleadings of which they form a part; Dr. Gray can have no excuse for such perseverance in the imputation: unless he find it in the “stubbornness” of that faith which he informs us all good Calvinists are prone to cherish. The governor, who in his public transactions represents a nation, will probably be admitted to represent all the individuals of that nation; and in their “distinct human personality” too. But does it thence follow that he represents at the same time the men of future generations, or those who though aliens at the time afterwards become citizens? Or does it follow that those who are afterwards rendered citizens have no concern in the foregoing transactions, and sustain no part of the national responsibility, when they actually become citizens, *because* they were not represented, or in any shape recognised, at the period of these transactions? Or does it follow that when they actually do form a portion of the great community, and sustain a portion of its

*Circular. p. 2. col. 1.

†Plea. p. 24.

old responsibilities, they do not do so in their "distinct human personality"?

The sum of the matter then lies here. The objections urged by "the fiend" prove a great deal too much. They lie equally against all systems or associations of units that are gradual in their evolution; and so conclude against the reasonableness of many structures which do exist in fact, and by *divine appointment* too. His assumption that human nature "in human personality" was the object for which Adam stood as a public head, though true in fact, as far as it goes, has no bearing on the question; because it suggests no principle of legal connexion between the parties: and the bare fact that they possessed a common nature could do no more than *adapt* them for membership in such a system, it could not possibly make them members of it. God might indeed unite them into one system by any bond he pleased; but still there must be something to unite them, some provision in pursuance of which the federal identity might have place. Now the covenant itself alludes to no such provision. And the reason is, that there were to be no human beings tyed together merely in consequence of their possessing a common nature. All who were to exist were to be evolved from Adam; and from Eve downward they are often spoken of as evolutions from him; they are called Adam; and the administrator of all earthly things treats them as the "first man."

We have seen that the two sophisms of Dr. Gray do not in the least affect this statement. They are *but* sophisms. And while we have the bible, and the confession of faith, and all antiquity, and all modern evangelical churches on our side, we must still consider it a very orthodox belief, that natural generation is the bond of union (the case of Eve being an exception only in the *form*, not in relation to the *principle* of union; for she too was bone of Adam's bone and flesh of his flesh). And though it be rather an heterodox inference, yet it is very plainly a logical one, that if natural generation, or the fact of our being but evolutions of the first man, brings us under the covenant of works; then no one is under it until he is actually in being. And as the covenant says nothing about any one in particular, but is addressed formally to A-

dam, it does not of course recognize others in any sense, till they become one with Adam.

It is a little strange, and not a little provoking, that an inference so distinctly urged by the standards of the church,* and so frequently acknowledged by her standard writers,† should now be hooted at, and its abettor prosecuted to the uttermost, merely because it is proved to lead to certain conclusions which certain "stubborn" Calvinists do not like. And yet they—THEY ONLY—are Calvinists!!

SECTION III.

Of the Covenant of Grace.

IT was deemed a point of much importance to ascertain distinctly the form of the covenant of works, and the structure of the system to which it has respect; because we are taught in scripture to regard them as the patterns of the second covenant, and of the structure to which it has respect. As this matter was agitated at very considerable length in the publications noticed by Dr. Gray, it created no little surprise to meet with the following sentence in that gentleman's performance.

"I confess I have been astonished not to find in any of Mr. M'C's publications, a single glance at the eternal covenant between the Father and the Son." Fiend. p. 43.

Now, if Dr. Gray will turn to the first publication (Body of Christ), he will find this covenant mentioned, and made the subject of special discussion at pages 183, 187, 194, 196, 203, 209, 220, 221. We cannot take up room with quotations from these pages; because as the whole burden of the essay from page 183 to page 221 is devoted to the consideration and illustration of that very covenant of grace, either in its form or in its operations, it would be difficult to render the meaning of a brief extract obvious. But that very covenant happens to be named in all the pages referred to. In several of the passages it is indeed called a "compact," but Dr. Gray is too good a scholar to hesitate about the particular word by which the contract is expressed.

**Larger Catechism, Q. 26.*

†*See quotations in Plea. p.p. 38—45.*

It is also worthy notice that about one-third of the circular placed in the hands of Dr. Gray is filled with remarks upon that same transaction. We quote one sentence from the former part of them. "My position is, that the covenant of grace was made with the Son, in the character of Messiah, and not with a view to his assumption of that character." And this position is demonstrated at considerable length.

The covenant of grace is also made the main subject of consideration in the Plea, from page 47 to the end; i. e. through thirty-three large octavo pages; and it is mentioned not less than twenty, and probably fifty, times in the course of the discussion.

The covenant which is in all those passages demonstrated to be constructed and carried into effect upon the principles and in the manner previously ascertained in relation to the covenant of works, is indeed that very "eternal covenant between the Father and the Son," a single glance at which the reviewer could not discover. If Dr. Gray had not looked at this argument with a very jaundiced eye he *must* have been spared the trouble of writing down such a question as this, "why did he not professedly examine whether the scriptures reveal an eternal covenant between the Father and the Son?"*

The fact is, that the existence of a covenant—**THAT COVENANT OF GRACE**—is assumed as common ground, through all the publications of the writer; and if it so happened that he did not "*professedly* examine" whether that covenant is or is not *eternal*, it was because the question had nothing to do with the *professed* objects of discussion. These had respect to the **PRINCIPLE** and to the **OPERATION** of the covenant, not to the **DATE** of it. If it will give Dr. Gray any pleasure we will admit; and we do admit, the eternity of this covenant.

But says the Doctor, "the whole amount of his reasoning goes to the denial of such a transaction."† Now is it not very strange that this should be so, when the direct and specific object of the whole inquiry is to ascertain the similitude between that transaction and the structure which it respects, and the covenant of works together with the structure to which it refers!

**Fiend.* 44.

†*Ibid.*

There is another point of view, however, in which the discussion of the eternity of the covenant would seem to have a bearing on the general question. The fiend declares that if the body of Christ is constructed and managed upon the principle of gradual evolution "there could be no such thing as an eternal covenant, because there was nothing to represent."* We have only to reply, **BE IT** so. The great inquiry is, whether the scriptures do not teach that the evolution of the church or body of the saved is progressive; and whether all such as are aliens from the body are not also strangers from the covenants. Both these points we believe to have been unanswerably established from the scriptures. And if Dr. Gray can fairly infer from them the non-eternity of the covenant of grace, we will be willing to admit his inference. But we must nevertheless protest against the premises on which he attempts to build it. The objection that there would be nothing to represent has been already met. In the circular letter we have these words:

"I know that it may be objected to me, that upon this last assumption." (viz. that the representation of a non-entity is impossible) "neither Adam nor Christ could have entered into covenant as representatives of any thing but themselves, inasmuch as none of their respective seed existed. The objection is specious; it is not solid. Let us advert to the principle already first established. The covenant knows us, the law knows us, not as individuals, but as systems identified with two several heads. We are but known in Adam, we are but known in Christ: we are but Adam developed, we are but Christ developed. Now the objection supposes one individual, so viewed in the transaction, bargaining in behalf of other individuals, who become related to him in pursuance of such bargain. But our fact evinces a moral system, in which the head is the germ, and all subsequent parts that germ unfolded; so that the moral being making the covenant, though numerically one, and the moral being reaping the fruits of its consummation, though developed in millions of distinct subsistences. are still in the eye of the law identically the same, and under the operation of the covenant still nu-

merically ONE. The objection therefore does not lie." Circular. p. 3. col. 1.

Dr. Gray may not see the reason, but he knows the *fact*, that the largest tree is the very same being with the germ of the fruit from which it sprang; that a full grown man is identically the same person with the child, and even embryo, to which he traces back his existence; and that a nation, with all its millions and with all its improvements, is the very same body with the small and savage horde to which we refer its origin. Now what is the great difficulty of admitting this principle in relation to the Church of God? Why might not a covenant, made singly with the Mediator, afterwards embrace millions of individuals, precisely in the order of their union with him? But in the works reviewed by Dr. Gray, we did more than make out that the thing *might* be so. It was made out that it actually *was* so. What says the circular?

After quoting Galatians iii. 15, 16, 17, "Brethren, I speak after the manner of men: though it be but a man's *covenant*, yet if it be confirmed, no man disannulleth or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, AND TO SEEDS, as of many; but to thy SEED, which is Christ. And this I say, that the *covenant* which was confirmed before of God in Christ, the law cannot disannul:" The circular goes on to say, "It is manifest that the *promises* mentioned in the 16th verse, are the same with the covenant of the 17th. This appears from the Apostle's allusion in the 15th verse, by which he professes to confirm and illustrate the allegations of the succeeding two. And the whole of the preceding context will shew that the covenant of the 17th verse, is none other than the covenant of grace—the covenant of grace announced and confirmed to Abraham as the father of the faithful and type of Messiah. Now the Apostle is explicit in his statement that this covenant was not made, these promises were not given, with a respect to "many," but to "one"; and that one, the "seed"—the Messiah as identified with his people." Page 2. col. 2.

If then the covenant of grace was made with "ONE," and others are made parties to it in pursuance of their identification with that one "seed"; by what kind of process

can the inference be made out, that unless the elect had been parties, formally so considered, to the covenant at first, it never could have been framed at all; and so cannot be an eternal covenant?

But the truth is that Dr. Gray loses sight altogether of that transaction which the scriptures authorise us to call the covenant of grace; and bends all his force to prove the existence of another covenant, as he calls it, which is neither more nor less than a kind of contract between the first and second persons of the blessed Trinity, each one acting in his proper and essential character; the object of which is to secure the salvation of the elect, and one of the provisions of which is, that the Son of God should thereafter, and to that end, assume the character and responsibilities of the second Adam. Whether Dr. Gray has made out his point will be a subject of future inquiry. We have at present another question to settle: Provided the Doctor had made out his point, fully and unanswerably, what would be gained by him in the present controversy? Any such an agreement between the persons of the Trinity would have no immediate relation to "the covenant of grace." Much less could it be considered as that very covenant. Because such a transaction, provided it did take place, must differ from the last named covenant both in circumstance and form.

The covenant of grace was made with the second Adam, and stands good with all who are identified with him, under the formal consideration of their being PARTIES to the same; precisely as the covenant of works was made with the first Adam, under the formal character of a federative head, or of a being afterwards to be developed into many distinct subsistences, who as they came into being were to stand as parties too. Or, if it be possible to speak plainer, it was with Adam as a federative head that the first covenant was made; and it was with Christ as a federative head—as the seed of Abraham—that the second covenant was made: and neither of these covenants contemplate the human race as persons bargained for; but as parties, properly so called, who are bound by the covenants, under the formal consideration of their being parties to them. It is thus that the scriptures speak of these two covenants. It is thus also that the Westminster

ster confession of faith always represents the matter. And if it involve a false assumption, that assumption consists merely in dating too soon the commencement of the covenant relation. It rightly makes them *parties*, not *subjects* contracted for: but then, by rendering their standing, as parties, co-eval with Messiah's assumption of his office, it in some sort arrays them in one of the incommunicable attributes of God-head; it represents them as sustaining eternal relations, and of course as having some sort of eternity of being, sufficiently real to fall under the cognizance of law. Now how we are to array a creature in any of the attributes of infinity, how an eternal relation can be other than a *necessary* relation, it will lie upon Dr. Gray to shew. We know that this argument would reach somewhat further. He who will may follow it.

But what is to be the mean of escape from this dilemma? This, gentle reader, this will doubtless be the mean: The plain scriptural doctrine that the covenant of grace was made with the second Adam; and the doctrine of the confession that all believers are considered as parties to that covenant, (all the *elect* indeed the confession will have it):—both these ancient and correct positions are to be scouted as a part of the *philosophy*, not of the *doctrines*.* of the ancient churches; and we are to be told that the Calvinist never meant any thing else than that the elect were parties contracted for and are always considered as the *subjects* of the contract, not as beings who stand in the relation of actual contractors.

I say, we may expect this kind of language in the next exposition; for it is obvious that any other view of the subject cannot possibly relieve Dr. Gray and those who think with him, from manifold dilemmas. Indeed, what is the amount of all the Doctor's texts and criticisms, and new translations, and unauthorised supplements, but to make out this very point. But from all such criticisms that gentleman can certainly gain nothing, so long as he confesses that the transactions there referred to relate to the agreements and arrangements in pursuance of which the Son of God assumed the office of Mediator; and not to the

*.An admirably ingenious and safe distinction! *Fiend*.
page 91.

covenant, or whatever you please to call it, by which he stood bound as the seed of Abraham.

And it is not only in relation to the circumstances under which, and the parties between whom, the covenant of grace was framed, that Dr. Gray appears to err. He is no less wide of his mark with respect to the real uses of such a transaction. He supposes it necessary that the covenant should exist in order to enlist the faithfulness of the Father and of the Son to guaranty the performance of their respective parts, and to insure their aid respectively for the accomplishment of the salvation of all whom it was intended to deliver. Accordingly all the passages which Dr. Gray quotes have a reference to this question of faithfulness on either part. And these scriptures, we are to presume, are the very words in which the covenant of grace was originally couched.* But in the covenant of works far other end was contemplated than binding either party to faithfulness. In truth it did not bind Adam to faithfulness. He fell. But *this* it DID do: it identified completely, and eternally, the standing and destinies of each of his descendants, with his own standing and destiny. And this was the object to be accomplished by either covenant. "Do, and thou shalt live," said God to the first Adam: "Do, and thou shalt live," he said also to the second Adam. And in virtue of this compact, all who inherit as parties identified with either federative head, take their station and the destinies connected with it, as the strict and rigorous award of law. Thus, had Adam stood, felicity would have fallen to each of his descendants, not merely as a boon which the God of goodness might impart at will, without infringing on any claim of righteousness; but as a meed which strict righteousness awarded: so that the Creator's attributes would have shone together, and in all their lustre; he would have been strictly righteous while supremely good. This we apprehend to be the bearing of a covenant made with a federative head: it formally and necessarily involves all who fall under his representation in his fate; and declares most explicitly the righteousness of God, in every deed of goodness as well as of severity. Obviously, then, if a similar object were intended in the second covenant, it must have

*Fiend. 23.

been in form and in circumstance a copy of the first. The language of it must have been "do and live;" and it must have been made with the second Adam, that all the second Adam's sons might be enabled to plead the covenant, might raise their voices as parties to the covenant, might say, 'we have done; we therefore claim to live.'

This idea is not only involved in all the scriptural allusions to the covenant of grace, but it is explicitly stated by the Apostle Paul in his epistle to the Galatians.* Jesus Christ "was made under the law;" and law and covenant, as Dr. Gray well knows, are convertible terms in all the doctrinal writings of this Apostle. The Apostle's idea is this, as the whole drift and declared intention of the passage sufficiently evince: Jesus Christ was substituted in the room of Adam, as a second covenant head, to redeem by his obedience those who were perishing by the first Adam's disobedience, and in virtue of the provision of that same covenant.

But we are restricted to a very limited number of pages, and can do no more than suggest a course of argument on this subject to those who have leisure and feel a disposition to pursue it. We will therefore simply remark in conclusion, that Dr. Gray would have done well to have expended some of those pages which he has wasted in useless criticism, and still more useless inuendo, in solving the problem proposed for the exercise of his own and his friends' ingenuity at pages 61 and 62 of the "Plea." Why did Dr. Gray attempt to escape, amid the noise of his own quotations and the smoke of his critical battery, without once attempting to shew how the elect might be considered both as contracting parties in the covenant, and inactive subjects merely contracted for by the Son of God in his original character? Why did he not tell us which of these two forms he supposes to be the covenant of grace? Or why did he not reconcile his own and his friend's *apparent* inconsistency in sometimes speaking of the one, sometimes of the other, and sometimes of both together, as if they were or *could be* one and the same thing? Finally, why DID he throw out so many inuendoes for the purpose of fixing upon the writer the stigma of holding that there is no covenant of grace at all?

But we have one word to say in relation to the array

*Gal. iv. 4.

which the fiend has presented in aid of Dr. Gray's notion of the covenant of grace. In Proverbs viii. 22, &c. we have Messiah's assertion of his character and purposes. Dr. Gray imagines that we have a great deal more. But there are two or three things which he has yet to make out, before that passage will subserve the purpose for which it was introduced.

1. Admitting that the Son of God was "anointed a covenant head" from all eternity, as the Doctor translates it by a very bold periphrasis, yet it by no means follows that therefore he was also from all eternity the representative of his people. It will be recollected that Dr. Gray relinquishes that idea many a time and oft, and speaks of Messiah as acting in his essential character, when he made the covenant, and as agreeing to become a Mediator on certain specifications, of which the Doctor assures us he knows the very words. But here we have him back again to another form of the covenant, according to which the Saviour sits "anointed a covenant head." We would gladly avoid every appearance of a levity which we most certainly do not feel, when attempting the discussion of this awful theme: but still we cannot avoid saying that it is very much to be wished that the author of the fiend, and divers others, would say distinctly which of these forms they attribute to the covenant of grace: and then stick to that one, without this incessant shifting of meaning and expression, while professedly talking about one and the same thing. The anointing in question does not even glance at the solution of the problem whether the Son of God, considered as the anointed Saviour, stood as the germ of a system, like Adam afterwards stood the germ of his system; or whether all who were to be saved were distinctly recognized as parties to the transaction when the anointing took place. Now that is the very question, and it is the only question, on which the writer is, or ever was, at issue with Dr. Gray.

That gentleman indeed remarks that if Messiah was a covenant head, he must have been a representative; and of course a representative of some other than himself; and he afterwards adds, with an air of triumph rather than of discretion, "most undoubtedly he did not come into this

world to seek and to save the Son of God."* But the Doctor errs in supposing that because he was a covenant head, he was therefore necessarily a representative too. Adam was a covenant head, but he was no representative till there existed beings to whom he might sustain the relation. He was the germ of a system to be developed; and when that covenant was made to which his posterity are now parties, the whole of its references centered in himself. So the Son of God was anointed a covenant head, as the second Adam, and when the covenant was made, all its references centered in him: to him that rescript was directed, "do and live." He *did* do: he *does* live. And because the members which were in process of time united with him were guilty and polluted, he was himself "made sin," and he therefore *died* the death.

But there is included under the expression of Dr. Gray just quoted, an oblique insinuation that the Saviour had no personal interest in the fruits of his obedience; but that the benefit flows exclusively to his people. This, however, is not the doctrine of the scriptures. Whatever might be said of the Son of God in his essential character, it is certain that the Son of God in the character of Mediator was "made under the law."† By consequence that law was to affect him personally, and was to be the ground of all that was to be awarded to him as second Adam, just as really and as fully as it was made the ground of recompense to the first Adam. And it is really in virtue of the sentence of that law that the Saviour inherits life, considered as the God-man. How else would it be true that he and his people are "heirs together"—"joint heirs," as they are often called, of every thing which they ever shall inherit. The idea, therefore, that the righteousness of which others are made partakers is one of which the Saviour has himself no need, is contrary to the uniform tenor of scripture. If he was *made under* the law, he was also subject to the law from the moment that he was so made; and he is himself an heir of the promises, because he has fulfilled the whole of the conditions.

There is therefore no more difficulty in supposing that

*Fiend. 46.

†Gal. iv. 4.

the covenant of grace might have its aspect directed solely to Messiah in the first instance, than that the covenant of works referred at first directly and exclusively to the first Adam. Both of them were germs to be afterwards unfolded; each of them was Adam; and the children of either inherit upon precisely one and the same principle. **THEREFORE**, to prove that Messiah was anointed a covenant head, is proving nothing to the purpose. We admit it. And we admit, moreover, that the objects contemplated were precisely those which shall be in due time effected; and that the parties contemplated were those which shall be saved. But these are *objects* which it is designed to accomplish in virtue of the covenant, and by the operation of the system: they are to be distinguished from the matter in controversy; for they never have been called in question in the course of this controversy, though they have been very frequently and very gravely proved.

2. We have nothing to object to the Doctor's new translation of the word rendered "I was brought forth." The Saviour is asserting his own proper deity, a point on which it is very likely some Jews, as well as some Gentiles, needed a little instruction. But when Dr. Gray himself admits that it expresses the essential and eternal relation between the Father and the Son, he surely cannot intend that the *unlearned* should regard his criticism as another proof of his position! He surely does not introduce the word as a proof that *the second Adam* "was brought forth when there were no depths"! Because if he does, he confounds the office and the attributes and all the relations of the Saviour, considered as such, with the essential character, attributes and relations of the second person of the trinity, essentially considered. And yet, if he does not intend this, **WHAT DOES HE INTEND**, by introducing such a criticism?

We have not room to say a single word on the other passages introduced by the Doctor. Only let it be observed that he interprets prophecies of things that were to be, as if they were doctrinal declarations of things that had always* been, and still goes on confounding the pur-

*Among other things, we are referred to Psalm ii. 5. in evidence that the covenant of grace is eternal, and of course

poses of God, because they are declared, with the delineations of the principle on which they are to be brought about. We have no dispute with Dr. Gray, or with any other mortal, about these purposes: and again reminding him of this, we will only beg leave further to remind him of the principle laid down by that same John Calvin whom he makes free to contradict just about as often as he praises him. The position of Calvin is, that the decree of God affects nothing in point of law: and it is a common sense position. It would shed a flood of light upon many of those passages which the Doctor introduces to prop his particular views.

On the whole then, Dr. Gray has furnished no refutation of the ideas that the covenant of grace is the same in substance and similar in form with the covenant of works; and that each of these covenants have their bearing upon the system, in every stage of it, precisely as it then is.

In dismissing this subject, it may be proper to remark that the position that no person can be at the same time a member of both systems, and under both covenants, has not attracted the notice of the fiend. This appears rather strange! because having proved it to be a scriptural position, and having brought a host of quotations to shew that the standard Calvinistic writers admit and teach the same, it seemed to us, and such is still our impression, that all the logicians in the world could not aid the Doctor in getting clear of the main conclusion so long as this position remains unassailed.

(though it does not follow of course,) that all the elect were eternally and specifically contemplated in it. Now the Apostles repeatedly quote this psalm, and always as a prophecy of Messiah's future triumphs. Thus they do in Acts iv. 25, 26. and xiii. 33. It looks therefore something like a perversion of scripture to convert a prophecy of things that shall be into a declaration of what has always been. This is the more unseemly in the present instance; because anointing with oil is the scriptural emblem of the gift of the Holy Spirit; and it is intended to teach all rulers and officers their dependence on him for sanctity and wisdom and strength. We apprehend, therefore, that it was at the baptism in Jordan this prophecy began to be fulfilled.

SECTION IV.

Gray's Theory.

As the offensive conclusions in the writer's publications had all been predicated on these two principles, 1st, that federal unity, in point of fact, is the ground of federal imputation in point of law; and 2d, that the covenant of works is the model of the covenant of grace; Dr. Gray has found it necessary to assail both of these positions. And in fact his new theory, as he would have us call it, (in so far as it is *really new*,) consists in the mere negation of these assumptions.

In taking this ground, he himself acknowledges that he runs foul of all the confessions of the churches, and of all the standard writers of the Christian church who have lived since the era of the reformation. In order to defend this step, and to make out that the imputation of the Saviour's righteousness does not depend at all on his representative character, or rather on that federative oneness which is itself the ground of representation; he attempts to shew that the opposite assumption not only always *has*, but, necessarily, always *must* corrupt the gospel. With this intention he shews the manner in which the principle has been involved in various schemes of doctrine.

With the several schemes of Universalists, Arminians, Hopkinsians, &c. &c. we have of course nothing to do; nor had Dr. Gray any great occasion to lug them into this controversy. But as we have them, and as the Doctor seems to think that the "roads" he has "blazed," as we woodsmen call it, lead necessarily to the conclusion that imputation and representation are not necessarily connected; a few words may not be amiss, merely and purely for the defence of those older Calvinists whom "the fiend" so often praises and contradicts. We take the first "road."

"1. Eternal salvation, or in other words, the righteousness of Jesus Christ, the procuring cause of that salvation, is offered to all mankind by God himself in the gospel.

2. Therefore the righteousness of Jesus Christ is meritorious of the salvation of all mankind, and is capable of being imputed to every one of them.

3. *But the righteousness of Jesus is meritorious, and imputable to men, because he is their representative.*

4. Therefore Jesus Christ represented all mankind, and every one of them, in the covenant of grace.

5. Consequently all mankind, and every man, will eventually be saved." Fiend, page 54.

These consequences are strictly logical, provided the third step be admitted to be correct. And Dr. Gray, therefore, unquestionably does well to mark that step as being suspicious. But then, how in the name of common sense does it follow, that if the third proposition be rejected, the assumption that representation is the ground of imputation must fall to the ground. THAT is the Doctor's fallacy. And indeed his statement of the third proposition is a fallacy from beginning to end. For, whatever Universalists pretend, all who hold the doctrine that representation is the ground of imputation do *not* therefore hold that all men must have been at first placed under the Saviour's representation in order that the righteousness of Christ might be imputable to them. On the contrary, the main drift of the essays which Dr. Gray is combating, goes to prove that representation itself may commence at any time; and that as representation flows from federal union or identification with the system, it neither does nor can commence till the party represented forms a constituent portion of the system. In other words, it is in consequence of his becoming ONE with the head, that he is represented by the head. Christ therefore is *capable* of becoming the representative of those whom he does not at the moment represent, just as he is *capable* of imputing righteousness to those to whom he does not impute it.

Let us then "blaze" a new road in the same direction with the Doctor's first one, and see if it will not lead to a very different issue, when we have freed his third step from the sophism he has planted in it.

"4. Eternal salvation, or, in other words, the righteousness of Jesus Christ, the procuring cause of that sal-

vation, is offered to all mankind by God himself in the gospel.

2. Therefore the righteousness of Jesus Christ is meritorious of the salvation of all mankind, and is capable of being imputed to every one of them."

3. *But the righteousness of Jesus Christ is capable of being imputed to men.* BECAUSE HE IS CAPABLE OF BECOMING THEIR REPRESENTATIVE.

4. Therefore Jesus Christ is CAPABLE OF BECOMING the representative of all mankind, and every one of them, in the covenant of grace.

5. Consequently———*what now?*—Why certainly NOT any of the things which Dr. Gray would fondly deduce as consequences; but—*consequently*, the thing may turn out to be pretty much as we represented it in former publications: the scriptural idea that righteousness is imputed in virtue of our being "ONE" with Christ; the reformation doctrine that imputation is grounded on representation; and the theological pillar on which it is inscribed, that the very same principle pervades the two great covenants; may all stand firm, without any such superstructure as must be built upon the ideas that Christ actually represents all men in the covenant, and that he necessarily must have done so in order that he might be rendered capable of saving all.

Dr. Gray must have read the pages which he undertakes to answer with very little attention indeed, or he would never have ventured on a paragraph like this: "Clearly then Mr. M'Chord does assume, as a principle, that the *immutability* of Christ's righteousness depends on his *representative* character—and that if mankind were not represented by Jesus Christ, this righteousness would not be capable of being imputed to them."*

Now it so happens that "Mr. M'Chord" holds just the opposite of the latter position; and if Dr. Gray will have the goodness to turn to that part of the body of Christ on which the process against him was originally founded, † he will discover, very much to his astonishment no doubt, that the chief aim is to prove that Christ is *not* the representative of any body till they become actually united to

**Friend*, p. 62.

†*Body of Christ*, 169—198.

him; and that his ability to save all, depends *not at all* on the fact of his representing all (which he actually does not do; no not even the "elect," till they are united with him), but solely on the fact of his being capable of receiving them under his representation.

This distinction Dr. Gray understood very well when writing his 46th page; and it very aptly recurs to him in subsequent parts of the volume. How much it is to be regretted that it did not also recur, when he was tracing these several roads! Had it done so, he might have stooped to trace the road about which he was mainly writing, as well as so many others which are not at all in controversy; and he would have, at least, been spared the regret which every ingenuous mind must feel in reviewing *such* mistakes.

Let us now see how the correct principle will straighten and shorten the Arminian "road." It is the second on which the fiend undertakes to light the way.

"1. Eternal life is offered to all men by God, and they are commanded by God to accept it.

"2. It is therefore equally capable of becoming the property of all.

But the reason Jesus CAN impart life to all is because HE IS ABLE to impute to all the merits of his life and death, or IS ABLE to unite them with himself, and so bring them under his representation in the covenant of grace.

3. "Therefore"—therefore—therefore— Dr. Gray can now easily supply my lack of service.

And will that gentleman still undertake to say that the idea of imputation being founded on representation necessarily leads to error. Dr. Gray is generally called the most learned man in the United States. O what is to become of the reputation of our country, when her most boasted characters are such poor logicians! such wretched theologians!

It is, to say the least of it, a little astonishing that among the various roads which that gentleman has chalked out, there is not one word about the various ways in which various Calvinists attempt to get over the difficulty. For all of them hold—at least all of them *did* hold, till the Doctor's book turned their systems upside down—that representation is the ground of imputation. Now while

Dr. Gray admits that this is the view of all Calvinists, and of all their confessions of faith, he would at least have been dealing ingenuously if he had paraded their strings of propositions on this subject along side of those which he has placed in such deep array. But the Doctor had determined to assert, and he accordingly did afterwards assert, that all Calvinistic doctrines are sound.* And as this same common principle ranks in the items of every other creed as a DOCTRINE—absolutely a DOCTRINE, it required some skill to transmute it into a mere “scrap of philosophy” when tucked into the creed of a brother Calvinist. While therefore he admits it to be an assumption common to Calvinists and all others, while he even treats it as the error that spread havoc among all the churches of the Reformation—he sees meet to let us *guess* how the Calvinists work it up. But we will in due time supply his lack of service. We will shew how they *attempt* to work it.

And now Dr. Gray, and all the world, may discern at a glance the exact amount of discovery to which “the fiend” is entitled to lay claim. His idea that the Saviour’s ability and right to impute righteousness to men does not depend on the fact of his having actually represented them, professedly constitutes the merit of his work. Now it so happens that this idea is not originally his own. It lies at the basis of the theory suggested by that same “young preacher” whom the Doctor undertakes to instruct and castigate, and whom he hastes to hinder from corrupting all the churches; and to prove it is in fact the burden of the works which “the fiend” attempts to answer. The “young preacher’s” position is, that while Christ is capable of saving all men, he does not actually represent any of them, except such as are united or identified with him by the bond of the Spirit: and that therefore the ground of his ability to save, is the fact of his being able also to include under his representation all those who are at the moment aliens from the body which he heads, and so *not* under his representation.

In what then does the Doctor differ from the author of the publications he condemns? He differs in this—precise-

*Fiend 91.

ly in this: he assumes that because Christ is able to save those whom he does not represent, that therefore salvation cannot depend on representation. Now we have seen that this is a sheer fallacy. The Redeemer *may* be able to save, precisely on the ground that he is also able to bring men under his representation. And all old preachers *do* know, or at least *ought to know*, that when he tenders salvation to all men in the gospel, he tenders it as the fruit of union with himself or representation by himself. He never speaks of saving without making "*one with him.*" Consequently we should suppose that in offering salvation to all men, he offers to make them one with him, i.e. offers to *place* them under his representation.

We are glad to hear the Doctor say, in the conclusion of his account of OUR JOINT DISCOVERY, "The provisions of the covenant of grace have nothing to do with this subject. To whom God will eventually bestow this righteousness—how many he will give to his Son, as the travail of his soul, are questions for *them* to settle among themselves."* Now these are precisely our own ideas upon the subject. They are the very TRUTHS for uttering which we have been prosecuted. And it really seems strange that when Dr. Gray can admit, and even assert, them so very plainly, he should have been at the pains to write a whole book to prove exactly the contrary. O it was a glorious maxim with which the mother of Cælebs furnished him before he went forth on the perilous adventure of hunting himself a wife: 'Do not expect *perfection*; but do not put up with any thing short of CONSISTENCY.'

We have seen how far the Doctor's theory is *new*. Let us now see how far it is valuable. It asserts that there is a possibility of men's being saved without at the same time being represented by the Saviour. In that it is *NOT* valuable. For wheresoever the scriptures predicate salvation, they predicate representation too.

It asserts that while men become sinners *because* they are included under the representation of the first Adam, they do *not* become righteous *because* they are included under the representation of the second Adam. In this it


* *Fiend*, 65.

is NOT valuable. For the scriptures themselves, as well as all the confessions and Calvinistic fathers, teach that the two covenants proceed on one and the same principle.

It asserts that the righteousness of Jesus Christ is meritorious of salvation, because "it is the glorious nature of righteousness to be meritorious, according to the nature of the law." In this also it is NOT valuable. Because it is as much the "glorious nature" of SIN to be meritorious of death, as of righteousness to be meritorious of life: whereas neither the one or the other can be meritorious of any thing, to any person, unless in virtue of some relation in which the latter stands to the person of whom the righteousness or sinfulness is predicated. The nature of righteousness may therefore *adapt* it to become the subject of imputation; but it can never become itself the formal ground of imputation. Now while Dr. Gray admits a formal ground of imputation in the first covenant, and denies the same ground in relation to the second covenant; and asserts that there actually is no ground but the nature of the thing; he certainly cannot be abetting a very valuable theory. The *nature* in question belongs as really to sin as to righteousness; and yet affords no ground for the imputation of sin: *that* is imputed *because* of representation. But righteousness, it seems, is imputed without any cause. This is one difficulty in the way of the Doctor's discovery. And here is another! If it be the *nature* of righteousness to be imputed, merely because it *is* righteousness; what points the imputation to one man rather than to another? How happens it that this righteousness is not every man's; if it be its nature to become theirs without their being placed under the representation of the Saviour?

It might not be amiss for the Doctor to review this matter. He will see that his main idea, his really valuable idea, is not *new*. He will see that the whole argument of the works he has professed to review goes to prove that the ability to save does not depend on the fact of having represented. And he may also further see, and all the world may see, that this idea never could have been "the result of his own researches, *because* he does not know what to do with it. When put together with other mate-

rials"—with those materials into which Dr. G. has worked it—"the whole resembles nothing so much as a modern Mahomedan structure in Greece, where a fine piece of antique sculpture is found in the wall turned upside down, and a Corinthian pillar is found supporting a wretched hovel."*

* Fiend p. 92. This is a sample of Dr. Gray's decorous manner of throwing out personalities on every suitable occasion. The writer does not recollect that his own talents or attainments were made the subject of so much as a single section in any of the productions which "the fiend" undertakes to scrutinize. Wherefore Dr. G. thought himself called upon to touch that question so often he best can tell. "I guess," however, as the Yankees say, that some of the Dr's friends must have felt a little sore on that point; and that he, like a good Samaritan, volunteered to bind up their wounds, and to pour in oil and wine. But the Dr is nevertheless sufficiently liberal in his allowances. He admits "very willingly," that the writer has "talents which, if rightly used, are well calculated to render him a very useful man  IN THE LATITUDE AND LONGITUDE, IN THE SOIL AND CLIMATE" of Lexington. "Only think of that, Master Brooks!" The writer could tell Dr. Gray that there are more than himself from "our good City of Philadelphia," and the parts adjacent, who appear perfectly to understand that a very small matter may be made to "go a great way" "in the latitude and longitude" of this same Lexington; and who therefore *do* contrive to make a very little go a *very great* way. It was but a little while ago that a little man from his quarter came here highly recommended by people who must have known a great deal, (or they could not have said so much,) and professed to teach us all to sputter Hebrew in the short space of thirty days; and that too by the help of one lesson per day; and that lesson too of no more than one hour's continuance. A whole language taught in thirty lessons! "Think of that!" Thirty lessons of an hour each! Thirty lessons in thirty hours! Thirty hours, "by the stop watch!" "Only think of that!" And we, good easy souls! were perfectly a tiptoe in admiration of the man! And we believed that people from Dr. Gray's "longitude and latitude" can do any thing, if they say they can. And we gave him our money. And he carried it and all the Hebrew back again; quite away from our "soil and climate!"

Dr. Gray again takes up the subject of the Saviour's righteousness in his 12th section,* where he professes to give "the reason why eternal life is offered to all men in the gospel." His account of the matter is this: "God requires the righteousness of the law; but the gospel reveals the righteousness of Christ as the righteousness of the law; of consequence God requires men to present to him the righteousness of Christ Christ's righteousness is the righteousness of the law: But God requires the righteousness of the law; therefore God requires the righteousness of Christ of every man who hears the gospel sound. Can any thing be plainer?"† Indeed it is hard to say. The inventor of this "plain" demonstration, calls the system which he opposes "A METAPHOR, METAMORPHOSED INTO A METAPHYSIC."‡ That, it is presumable, he must have first made out very plainly. But here we have a mere "METAPHYSIC," without even the substratum of a "metaphor" to sustain and strengthen it. "Can any thing be plainer?"

This is certainly a subject that does not very well comport with even the semblance of levity. But it is really an amusing as well as "a tearful jest," as the Doctor expresses it once and again, to witness such a perversion of logic and metaphysics, by a man of Dr. Gray's character and standing; on a subject of such vast importance; and in the very attempt to correct the reasonings of other people.

It is building up a system without the aid of the principle of representation with a witness. Let us see how it will work in some other cases.—The angels of God were at their creation subjected to an appropriate law. Some of them stood firm; others of them "kept not their first estate." Now the righteousness of those who stood was "the righteousness of the law"—of that very law to which angels were subjected. What was demanded then of those who fell? Why "righteousness;" "the righteousness of the law." But the obedience of those who stood was the righteousness of the law; and "it is the glorious nature of righteousness to be meritorious according to the nature of the law."§ Now where would this laud Dr. Gray? Evidently in the conclusion that the angels who fell might

*Fiend 12.

†Ibid.

‡Ibid 01.

§Fiend 6.

have been justified by the righteousness of those who stood firm. "Can any thing be plainer?" Yet that Gentleman will agree with his humble opponent in rejecting this conclusion, though clearly deducible from his own principle, according to his manner of chopping logic. But why now could not the righteousness of one angel be imputed to another; as well as Adam's righteousness to his posterity? It is clear indeed that an atonement was requisite, such as no angel could make. But that is not half the truth. It is also clear that there was no federative connexion between those who stood and those who fell. There was no substitution of the one in the room of the other.

But indeed Dr. Gray's "plain" account of this matter, is very much like Dr. Marsh's clear case in relation to the Bible Society; it is so plain that it is very difficult to write any thing about it. It is plain that of two men who are condemned for the same murder, the death of the one, though in paying the penalty he thereby fulfills "the righteousness of the law," does not furnish any righteousness which the other culprit may plead in answer to the demand upon his own life. It is not at all "the glorious nature of *such* righteousness to be meritorious."

It is also plain that if Dr. Gray will plead "the nature of the law" to which man was subject under the first covenant; and tell us that this law involves in it the principle of representation: then he must desert his favorite position that the imputability of righteousness does *not* depend in any degree on the fact of representation. Because the principle of representation is of the very essence of that law.

Finally, it is plain that if Adam's sin "brought death into the world," because he was the representative of men, and *not* because it is the nature of sin to be meritorious of punishment; and if Jesus Christ brought life into the world, because *it is* the nature of righteousness to be meritorious, and *not* because he is the representative of those whom he saves: then is "the nature of the law" entirely changed, and Jesus Christ is very improperly called "the second man."

But indeed the "plainness" of Dr. Gray's statement seems to be pretty much in the predicament of "Mr.

M-C's axiom, that federal union and federal representation are correlates, and necessarily inseparable: "it seems to be a "plainness" intended for the sole use of the inventor."*

To us nothing appears more absurd, nothing more horrifying than the idea that the imputation of the Saviour's righteousness does not depend on his substitution in the room of his people. For we see very "plainly" that a substitute and a representative are so far the same thing, that he who is a representative is also a substitute; and that he who saves or *can* save without representation, also saves or can save without substitution. This idea of Dr. Gray's, then, orthodox as it may be, is not a very inviting sample of the "cool and cautious manner in which Divine truth ought to be investigated."† We believe "his direction" is much more plainly "towards Socinianism‡" than any thing he has pointed out, or will ever be able to point out, in the system which he condemns.

It is in vain to reply to all these reasonings, that the Saviour was a being of an extraordinary description: that he owed no obedience to the law on his own own account: and other things of the same kind.

It is a matter of fact that he was "made under the law," and so did owe it obedience. The inducement to subject himself to this debt is quite another matter. It is also a matter of fact that he inherits life in pursuance of the award of that law, in common with his people: they are all joint heirs together. And it is also plain that the peculiar constitution of his person could not effect any change in relation to the applicability of his righteousness. Adam's righteousness, had he stood, would have been just as applicable as the Saviour's. His divinity enabled him to sustain the penalty and to work out the righteousness, under circumstances in which he alone could do it. But as to the righteousness itself, it was precisely of the kind demanded by the law of human nature; otherwise it could not have been imputable to human persons. It must therefore possess the very attributes which the righteousness of a human being ought to possess; and the principle of its application must consequently be the same.

But what does Dr. Gray mean by righteousness? And

*Fiend 90.

†Fiend 140.

‡Ibid. 76.

what do theologians mean when they talk of a righteousness of the Redeemer's which he does not himself need? If this matter be sifted, it will be found to be indeed "a metaphysic." Men who talk in this style seem to conceive of righteousness as a kind of positive being; a something that is laid down for them to take up, and is transferable from hand to hand, like a bundle or bale of goods. If righteousness be the standing of an accountable being in the eye of the law, it is nonsense to talk of its transfer; or of its being here, or there, for any person to take up. It is the character of the party, the standing of the party, whose righteousness it originally was; and there is manifestly, therefore, no way in which another being *can* be vested with it, or profited by it, but by becoming so identified with the former as to be regarded as one with him. Now that is exactly the meaning of representation. The law imputes to one being the righteousness of another, not by abstracting any thing from the latter and putting it on the former; but by attributing to both of them the same thing, in consequence of identifying them together. Now what is the ground of this identification? what is it that makes the righteousness of Christ the righteousness of another, if it be not the fact of his standing in the room of that other? But is not that to represent him? And what is it that is to make that righteousness the property of all men, or of any man, which the Dr. says is there for them—is demanded of them—if it be not their falling under the Saviour's representation? And in what sense is it possible that it *could* become their righteousness, more truly than it now is theirs, if the imputation of it has nothing to do with representation? Finally, how does it come to pass, and in what sense is it, that this righteousness is imputed to some, and not to all, if the imputation is not grounded on representation?

"Christ's righteousness is the righteousness of the law; but God requires the righteousness of the law; therefore God requires the righteousness of Christ of every man who hears the gospel sound." And *therefore* it is imputable to them, i. e. *may be imputed* to them, without any reference to a bond or principle of any kind whatever in virtue of which they are rendered *one* with the Saviour! It may be imputed because "righteousness is righteous-

ness," without any sort of ground for the imputation. And this is Dr. Gray's "unassailable demonstration"!

Reader! "I cannot tell what you or other men" think of this "demonstration." "But for my single self," I have no hesitation in saying that a more "lank," corrupt, and absolutely stupid sophism, is no where to be found; not even among the reveries of Shakerism. Yet I *may* be mistaken. Dr. Gray insists upon it that it is excellent logic: "can any thing be plainer?" (P) "and Brutus is an honourable man."

Who could have expected to meet, at the conclusion of such a "demonstration," with such a sentiment as this: "of consequence the imputability of Christ's righteousness springs entirely from the nature of the covenant of works."* Now it was "the nature of the covenant of works" to impute either sin or righteousness, on the ground that the party to whom it was to be imputed was represented by the other party whose sin or righteousness it originally was. And surely if the imputability of Christ's righteousness springs from *the nature* of that first covenant, it must be imputed on the same ground. That is to say, this "remedial law" does not differ in its nature from the "original institute." It merely provides for the substitution of Christ's righteousness in the place of Adam's righteousness. There is then no change at all of the constitution under which it is imputed. Adam's righteousness was to have been imputed on the ground of his being the representative or federative head of all them to whom it was to be so imputed. Christ's righteousness is just substituted in the room of Adam's: that is to say, he is himself substituted as a new man, another federative head: and so the imputation must take place on the very same principle, i. e. according to "the nature of the covenant of works." Which *nature* provided for imputation solely on the ground of representation. And so Dr. Gray completely cuts up his own principle in the very attempt to demonstrate it. "I call this demonstration unassailable!"

*Fiend 65.

SECTION V.

The Contrast.

It would have been very well if "the fiend of the reformation" had indulged in this vacillating course only in the statement of its own positions. But it is a subject of legitimate complaint, that Dr. Gray should have so frequently substituted some foolish and stupid idea in the room of the principles actually maintained by the writer; and then, after creating and setting up such spectres foul, should triumphantly pit his own "spectre fell" against them. Hear that gentleman! Only hear him!

"It was with some difficulty I could comprehend what Mr. M'C. could mean by saying individuals were not included in either of the covenants—that men were not *individually* included; and by calling such a conception the *individualizing scheme*." "But on comparing several passages together" Dr. Gray found, or supposes he found, ample ground to push home the following triumphant challenge: "Let Mr. M'C. name the man who admitted the imputation of Adam's guilt, and who charged mankind with less than the whole of that guilt! What preacher ever told his hearers, that when the guilt of Adam's sin is divided by the whole number of his descendants, the quotient resulting is the guilt which each man must answer for! What preacher ever offered the righteousness of Jesus to a sinner, as the ground of his hope, and did not offer the entire righteousness" &c. &c.* "So entirely is this system of individualization a creature of Mr. M'C's. own brain, that I do not recollect ever to have heard of it, or to have read of any thing like it."† And then the Doctor goes on to state a profession of his faith: a very good profession: and very neatly put together. Though the last article, by the way, professes that there is no connexion between Adam and his seed, excepting such as is formed by the divine decree determining that such a connexion should afterwards take place. And if old John Calvin's maxim, that the decrees of God effect

nothing in point of legal standing, be admitted to be *Calvinistic*, it WOULD SEEM THENCE TO FOLLOW that no one is connected with Adam, i. e. stands in any relation to him, i. e. is represented by him, till such time as he is actually brought into existence. How this profession of the Doctor's faith is to be reconciled with his attempt to prove the very reverse in other parts of his book, we presume not to inquire. But all this by the way.

After making the aforesaid profession, "the fiend" inquires "what is there in all this about dividing Adam's guilt into shreds according to the number of his posterity?" And then, after sundry observations on the "sense or argument" contained in this idea, he goes on to state the question in mathematical form.

Adams sin	:	Death
_____	:	_____
1,000,000.	:	1,000,000.

"As Adams sin: Death:: _____ : _____"

The wit which our castigator flings over several pages employed in this exposure of the writer's follies, and the various inuendoes with which he so liberally besprinkles them, had better have been reserved for a more fit occasion. FOR THERE IS NOT ONE WORD TRUE of all that Dr. Gray has said about the writer's imputing to him and his partizans the idea of "dividing Adam's guilt into shreds according to the number of his posterity" He never said—he never thought—that they held any such absurdity. On the contrary he knew and asserted that they had correct views on that subject; and from those correct views in relation to the imputation of sin under the first covenant, he drew his argument in behalf of the same mode of imputation under the other Covenant. To the proof!

"You admit that Adam's guilt is not parcelled out among his descendants; but that to every individual his whole crime is imputed, and upon every soul of man the curse descends, undivided and unimpaired, as really and as fully as if he alone existed as an heir of Adam. You will agree also, that had our first father stood, the merits of his obedience could not have been divided. Perfect righteousness, that is, perfect obedience, must have been imputed to every one; and his obedience, at best, could be no more than perfect. Consequently, the whole of the mer-

it, and the whole of the demerit, as the case may be, descends undivided to every soul of man; and the very same deed that involves the fate of one, involves the fate of every other one. MARK NOW, I PRAY YOU, THE FRUIT OF THESE CONCESSIONS," &c. And then the writer goes on to argue from these principles which they concede—from these principles which *are their own* as well as his—to a similar interpretation of the covenant of grace. Plea, p. 45. 46.

Now when "Mr. M'C." thus tells his opponents that they do *not* "divide Adam's guilt into shreds;" and therefore ought not to divide the Saviour's righteousness into shreds: with what face could Dr. Gray venture on writing these same pages of matchless wit and inuendo, founded upon the assumption that the writer had stated exactly the reverse of what he did state? With what face could Dr. Gray venture to assert that Mr. M'C. "so frequently looked his brethren in the face, and called this *YOUR* individualizing scheme?" Dr. Gray was no doubt honest in penning his statement; as he was witty and pungent in putting down his opponent's. But he was certainly not very fortunate "in comparing several passages together."* For it would seem that it was by "cat-lugging" sundry passages, that he arrived at length, as he says, with an infinity of trouble, at the discovery of the writer's drift. Now this research and comparison must have bewildered him terribly; for the conclusion which he drew at the end of the comparison was EXACTLY opposite the truth. Had the single passage above quoted been "cat-lugged," it would have been the means of preventing all this confusion and misrepresentation.

Now as to the other part of the writer's statement in relation to the views of those "brethren" whom he "looked in the face," he is able to shew that he was perfectly correct. The members of Synod *did* profess to hold that very course which Dr. Gray calls "a lank sophism" in page 53. Not only they, but multitudes—multitudes of others "in the Associate-Reformed Church, and in the United States, and in the world," *did* hold and *do* hold (saving that the Doctor's book may have instructed some of them) "that when Christ's righteousness" (in so far

at least as the atonement, a very important part of that righteousness, is concerned,) "is divided by the number of the elect, the quotient resulting is the righteousness to which the believer must trust his soul."*

Let Dr. Gray peruse in their connexion the following extracts from "the Christian's Magazine," a work, as he well knows, edited by the Rev. Drs. J. M. Mason and J. B. Romeyn of New-York.

"The atonement is of *the same extent* with the nature, *number* and **MAGNITUDE** of the sins of all those persons who are elected to everlasting life." Vol. iii. 374.

"The covenant of grace provides atonement for the sins of the elect, and *confines* it to them." *Ibid* 377.

"The nature of the atonement renders it necessary to consider it as of *equal extent* with the election of grace." *Ibid* 376.

"Independently of the eternal covenant the sufferings of Jesus Christ could not have been; and if they had been, they could prove of no benefit to man; they could make no atonement for any sin whatever." *Id.* 378. Now though this latter sentiment be correct, yet when you connect it with the foregoing assertions of a limited atonement, and with this account of the covenant of grace: "In it the Father promises to his Son the salvation of the elect, upon condition that he, as their public head, shall bear their iniquities and make his soul an offering for sin." *Id.* 377: it would seem that an atonement which is graduated in its "extent" by "the magnitude of the sins" of the elect, must be "cut up into shreds;" a part of it being imputed to one person and a part to another; a larger portion being set off against a sin of greater "magnitude," and more items of suffering against a greater "number" of sins.

Dr. Gray may also meet in Vol iv. p. 397, with an attempt to explain away Calvin's assertion of the universal sufficiency of the atonement.

We have only room for a short extract from another excellent work, which is unhappily disfigured by the adoption of the same erroneous assumption. The work is entitled "Gethsemane," and has, very recently, been publicly and warmly recommended by the Rev. Drs. Broadhead and Ely, of Philadelphia.

**Fiend* 84.

"I am convinced that the sufferings of Christ were *in exact proportion* to the guilt of the many sinners he had undertaken to redeem; and that had the unworthy objects of his merciful regard been more numerous, those sufferings would have been likewise augmented." P. 28.

"To say that had our blessed Lord redeemed every individual of the human race, he would not have suffered more than he actually did suffer; is in effect saying that there is as much moral evil in a few transgressions as in many." *Id.*

These are not incidental or casual remarks of the writer, which may be supposed to have been carelessly thrown out, and perhaps stand corrected in other portions of the volume. The volume was principally written to make good this very sentiment; and the author quotes multitudes of the most famous early Calvinists to prove that it always has been accounted the orthodox belief.

It is now too late to ask whether any man "in the Associate-Reformed Church, or in the United States, or in the world," holds such "individualizing" notions; and it is needless to inquire whether Mr. M. might not very properly "look his brethren in the face" and prove to them, as being a point on which they needed demonstration, that the righteousness of Christ is not cut up into shreds; but that the whole of it comes down on every saved soul.

These quotations might be multiplied an hundred fold. But we are already on our last sheet, and have hardly room even to ask Dr. Gray how HE can "look" any body "in the face" and represent himself as speaking the common language of Calvinists when he asserts the universal sufficiency and applicability of the atonement? and how he could muster hardihood to accuse the writer of misrepresenting those who hold the individualizing scheme?*

*It is not to be hoped that the Doctor will deign to answer either of these questions.

"Since these doctrines must be mine, I give the world fair notice that whatever strictures may be made upon them, by either tongue or pen, I shall preserve not a sullen cynical silence, but a meek and resigned Christian silence." *Fiend* 138.

"If reasons were as plenty as blackberries, I would give no man a reason upon compulsion."

And here we terminate the first part of our "contrast." DR. JAMES GRAY, frequently and grossly misrepresents the writer; and also accuses him of misrepresenting others: JAMES M'CHORD mis-states nothing, and misrepresents nobody. He *can* prove, and *has* proved all that he had either asserted or assumed.*

But there is another point of view in which "the vanity of youth"† prompts us to draw a contrast. Dr. Gray is not only very solicitous to be considered as the champion of Calvinists; but he bepraises them at a wonderful rate. Among other things we are taught that "a Calvinist will believe God's word, but he will believe nothing else in matters of religion;" and also that his head "is bullet proof against any cannon of any calibre, unless the bullet be a text of scripture."‡ We are assured that Calvinists have never erred in *doctrine*, but only in *philosophy*.§ And the honest indignation of their champion prompts him to ask, "am I to be told that they "*chattered*" the gospel call in terms that made Jesus Christ a cheat and a liar?"¶

Now from all these, and many similar observations,

*And yet Dr. Gray speaks well upon the subject of giving distorted views. Ouly hear him! "It is indeed one of the grand secrets of controversy to prove what your adversary admits; and it is still better to prove what nobody ever denied—To heap argument on argument and demonstration on demonstration—To challenge your opponent and the whole human race to contradict you—And then you may fling out a dozen or two hard terms about intellectual force and intellectual debility, about prejudice and fools and ideots. Nine tenths of your readers will all this time imagine that your opponent is the driveller at whose solid head the thunderbolts are launched; and that you are the intellectual giant whose single arm is law." *Friend* 48.

It may very properly be asked, whether the course Dr. Gray has pursued "a dozen or two" times within the compass of his little volume is not intended as an *illustration* of these rules. Nothing teaches so aptly as example. Nothing can impart such strong assurance of a man's accuracy in describing any course, as the finding that he has actually travelled it right frequently.

†*Friend* 112.

‡*Id.* 97.

§*Id.* 91.

¶*Id.* 90.

“nine tenths” of readers would be led to imagine that Calvinists are the only beings on earth who have any reverence for the word of God: that the “young preacher” must have evinced great hostility to Calvinists: and that Dr. Gray is “the intellectual giant” who stands up in their defence, and “whose single arm is law.”

We will not quarrel with Dr. Gray for the title “Calvinist.” When it is assumed as the mere badge of a party, when it is wielded for the purpose of exciting prejudice among those who are governed by the magic of a name, we cannot think of stooping like unprincipled and unblushing demagogues to wrestle for the advantage of possessing *such* a weapon. Dr. Gray may wear it. But we will examine how it suits him, merely for our own amusement.

1. What is the professed object of his book? Is it not to detect “two sophisms” which “are to be found in the writings of the most distinguished chiefs of the Calvinistic churches; and are heard in the sermons of most Calvinistic preachers”.* And does not the fiend over and over tell us that “Mr. M.” adopts these sophisms in common with the Calvinists? Thus far, at least, then, HE is the Calvinist, and Dr. Gray the Anti-Calvinist.

2. Does not the writer build his main conclusion on a great variety of principles and assumptions which all Calvinists have heretofore admitted? And does not Dr. Gray reject these very principles and assumptions one by one, that he may get clear of an otherwise irresistible conclusion? Who then is best entitled to the name of Calvinist?

3. While Dr. Gray assures us that all Calvinists venerate the scriptures and build doctrines upon nothing else; he founds his own great principle, that noble discovery which is to lay the fiend, crush the writer, and regenerate the churches—not upon one solitary text of scripture—but—UPON THE COMMENTARIES OF SIR WILLIAM BLACKSTONE!! Does that look like Calvinism? especially when avowedly attempted for the purpose of overturning old Calvinistic notions!

A Calvinist builds only on scriptural grounds. We supported our view of the gradual development of the

*Fiend 110.

body of Christ by numerous texts of scripture. We proved from ROMANS vii. that no person can be at the same time under both covenants. This position was fortified by all the scriptural imagery employed to illustrate our transfer out of the first into the second Adam; by the allusions to "an alien," to the branches of "the wild olive," to the "stranger from the covenants of promise," and to the doctrine of inheritance. Now all these images are declaredly used to illustrate the very point in controversy: and they decide most clearly in favor of the writer. But Dr. Gray will not admit their force: he calls them "shadowy metaphors," "abstractions," "phrases which melt into mist when the ray of truth touches them." And he says there is but one scriptural image that illustrates the matter at all. But all these others are nevertheless employed by the pen of inspiration to illustrate it. What follows? These are "texts of scripture;" and "the head of a Calvinist is bullet proof against any cannon of any calibre, unless the bullet be a text of scripture." All these, we repeat it, are "texts of scripture;" and the head of Dr. Gray is "bullet proof" against them. What follows? Why either that Dr. Gray is not a Calvinist at all; or else that he is endowed with a Calvinistic skull of very peculiar thickness.

4. Even in relation to the single point on which this controversy turns, and the several views of which constitute the distinguishing features of the respective theories of Dr. Gray and the writer, Dr. Gray recedes much the farthest from the Calvinistic Churches. The writer agrees with the Calvinists in regarding representation as the ground of imputation; but he maintains, against them, that representation flows from union with the Saviour, and commences at the moment of that union. Dr. Gray cuts the knot by denying that salvation is predicated at all on representation. His is in fact a Hopkinsian sentiment; and, to use his own candid expression, "its tendency is toward Socinianism."* Mark him! 'Righteous-

*It is strange what a "tendency" some people exhibit to argue like Socinians. Some years ago a pamphlet was published in this country with a view to disprove the doctrine of vicarious sacrifice. Among other arguments to establish the

ness is imputable because *it is* righteousness, and not *because* of the representation or federative relation of the party to whom it is imputed.' But the atonement is an important part of this righteousness: *therefore* the atonement is not imputed on the ground of representation. Consequently the atonement is imputable because it is an atonement; and it does not become an atonement in virtue of its having been made in the character of a representative. Now what is this but another form of utterance of the Hopkinsian notion of an atonement for sin in the abstract? "I call this demonstration unassailable."

We should have been glad to have parted with Dr. Gray on other terms. His highly cultivated intellect, his independence of character, his loftiness of mind, *did* create and justify the expectation that in a cause in which he had volunteered his services, without any very loud or urgent call, he would at least have conducted the quarrel with fairness of argument, and without inuendo and outrageous personality. We have been disappointed. Dr. Gray has been detected in the use of unlawful arms; and pleased as we should have been to have treated him with knightly courtesy, *****

FINIS.

absurdity of the idea that the death of Christ was "the price" of pardon, the writer very triumphantly asks, "who got the price?" And as it is plain that "God gave his Son to suffer;" he as triumphantly concludes that the price of pardon must have been paid to the Devil.

In pretty much the same style, Dr. Gray asks, if the government of the United States "has a right to send out agents into other lands to preach rebellion against other governments?" and then "if Jesus Christ be only the head of actual believers, what is there in such a system to authorize him to command all sinners, under pain of eternal death, to accept his salvation?" *Fiend* 80. That is, gentle reader, what right has Jesus Christ to promote rebellion against the Devil! All men, then, are the Devil's lawful subjects, according to Dr. Gray; and the Socinian was right who said HE must have got "the price." In manner and matter these two gentlemen harmonize EXACTLY.

☞ The erratta in this volume are so few and of so little importance that a list of them is deemed needless. There has been but one of any consequence noticed. In page 38, line 8th from the top, after the words "you stood" insert NOT.

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